

Catalogue  
OF THE  
Arabic and Persian Manuscripts  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

VOLUME X  
(ARABIC MSS.)

THEOLOGY

*Prepared by*  
MAULAVI ABDUL HAMID

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## PREFACE.

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THE present is the tenth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the fourth dealing with Arabic MSS. The subject of the volume is Theology, in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs, Sultans, Governors and Amirs, to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid, who is to be congratulated on the success with which he has traced the original texts, especially in the case of those glosses and annotations that, beginning without a preface, did not indicate what texts they are dealing with. He has also succeeded, by a careful and painstaking examination of the MSS. and the marginal notes contained in them, and of works of reference, in identifying the title and authorship of several works, where particulars of these were not to be found in the MSS. themselves.

The volume contains notices of 161 MSS., including 3 MSS. of mixed contents, which comprise altogether 21 treatises.

Among old and rare MSS. described in the volume, the following deserve special notice :—

No. 493. *Giyās al Ummān*, a very rare work on Imāmat and Khilāfat, by Imām al Haramain, a prominent author of the 5th Century A.H. Dedicated to Nizām al Mulk, the famous Minister of Bagdād.

No. 518. An old and valuable copy of a commentary on *Muhasṣal*. The MS. belonged at one time to the Royal Library of Sultān Shāh Rukh (A H. 907-850 = A.D. 1404-1440) of the Timurid dynasty.

No. 521. A very old and beautiful embellished copy of a commentary on *Tawālī*, made in A.H. 740, nine years before

the commentator's death. The commentary was dedicated to Amir Qausûn, Viceroy of Egypt.

- No. 528. A very old copy of *Minhâj as Sunnah*, made in A.H. 811 for the Royal Library of Malik Nâsir Ahmad (A.H. 803-829 = A.D. 1400-1426), one of the kings of the Rasulid dynasty. The MS. was for some time in the San'â Library of Yaman for a brief account of which see Library Catalogue, volume v, part ii, No. 305.
- No. 540. A beautiful copy of a gloss on the first part of *Sharḥ al Mawâqif*, by Mir Zâhid (d. A.H. 1101 = A.D. 1689), transcribed in or before A.H. 1102. Dedicated to Aurangziḥ.
- No. 564. An autograph copy of an exceedingly valuable and voluminous work on Sunni theology, believed to be unique. Dated A.H. 810.
- No. 569. 'Ismat al Anbiyâ,' a very rare work on the sinlessness of the prophets, by 'Abdallâh bin Shamsaddîn al Anṣârî (d. A.H. 990 = A.D. 1582), a Sûfî and scholar of India. Dedicated to Prince Mu'izzaddîn Kâmrân (d. A.H. 964 = A.D. 1556). Dated A.H. 1133.
- No. 584. A rare Arabic translation of *Tuhfa Iṣnâ 'Ashariyah*, a famous Persian work on theology.
- No. 588. A rare commentary on *Tatfîf*, the work of 'Abdal'azîz, the successor of Muḥammad bin 'Abdalwahrâb as leader of the Wahhâbî school.
- No. 595. A very valuable copy of a commentary on *Tajrid* made by Sirâjaddîn al Hindî (d. A.H. 773 = A.D. 1371), an Indian scholar and a pupil of the commentator, afterwards Chief Justice of Cairo.
- No. 609. A copy of an annotation of *Dawwâni*, by Mirzâjân. Transcribed by a famous scholar, Nûrallâh aḡh Shustarî (d. A.H. 1019), the author of the MS. No. 623. Dated A.H. 982.
- No. 622. A rare commentary on a treatise of Ṣadraddîn by his son Giyâṣaddîn (d. A.H. 949 = A.D. 1542). Dated A.H. 1022.
- No. 623. A beautiful copy of *Iḥqâq al Haqq*, compared with a copy revised by the author.

Nos. 631-32. Three volumes of a comprehensive work composed by a group of *Shi'a* scholars, deputed by *Ibrāhīm Khān*, Governor at different times of *Kashmir*, *Lahore*, *Bihar*, *Bengal* and other places.

No. 643. A copy of *Majmū'ah*, containing 15 treatises on *Zaidi* theology by scholars of that sect studied by *Muḥammad bin Ḥusain*, the grandson of *Qāsim Mansūrbillāh* (d. A.H. 1029 = A.D. 1620), a famous *Zaidi* Amīr and Imām of the *Zaidi* sect. The present MS. was for some time in the *San'a* Library of *Yaman*.

This is the second volume that *Maulavi Abdul Hamid* has contributed to the great Catalogue, vol. v, part i (1920) and part ii (1925), having been his work. *Maulavi Abdul Hamid* long ago served his apprenticeship to Islamic learning, in the all-important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v, part ii, is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs, Sultans, Governors and Amirs referred to in the opening paragraph, that at my hands *Maulavi Abdul Hamid* might receive some special encouragement. But he has an enduring reward. Dynasties will pass, and many changes will be on the face of the earth, but Islamic theology will endure, and have its students, and *Maulavi Abdul Hamid's* volumes will be an indispensable part of their apparatus.

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J. A. CHAPMAN.

*Calcutta, 1st May, 1926.*



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# ARABIC MANUSCRIPTS.

## THEOLOGY. SUNNÎ THEOLOGY.

No. 485.

fol. 3; lines 27; size  $9\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{4} \times 4\frac{1}{2}$ .

الفقه الاكبر

### AL FIQH AL AKBAR.

A well-known manual of Islâmic Theology, containing a brief exposition of the Islâmic faith and doctrines, according to the views of orthodox Muhammadans. The theories and dogmas of certain other Islâmic sects, which originated in the first and in the beginning of the second century A.H., are criticised, directly and indirectly, by the author.

Author: Imâm Abû Ḥanîfa Nu'mân bin Ṣâhit al Kûfî أبو حنيفة نعمان بن ثابت الكوفي (d. A.H. 150 = A.D. 767; see Lib. Cat., vol. v, part i, No. 174), the famous Imâm and founder of the Hanafi school.

Beginning:—

هذا كتاب الفقه الاكبر من تأليف الامام الاعظم ابي حنيفة نعمان بن ثابت الكوفي رضي الله عنه ..... قال في اصل التوحيد وما يصح الاعتقاد عليه يجب ان يقول امننت بالله الخ \*

Shibli (a prominent Indian author of our day), in *Sirati Nu'mân*, a work on Abû Ḥanîfa's life, states emphatically (p. 117) that Abû Ḥanîfa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., درایت (testing the correctness of the fact by a full consideration of the circumstances) and روایت (narration).

So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is *كتاب الأصول* by Bazdawī (d. A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however, we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abū Ḥanifa, and wrote commentaries on it.

I. Abū Maṣṣūr Māturīdī (d. A.H. 331 = A.D. 944), a follower of the Ḥanafi school and the founder of the Māturīdīyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abū Ḥanifa, as appears from the following:—

قال ابو المنصور الماتريدي رحمه الله قد سألتوني اكرمكم الله  
بالتقوى ان اشرح لكم الفقه الاكبر الذي ينسب الى ابي حنيفة باسناد  
صحيحه الخ \*

II. Abū'l Laiṣ as Samarqandī (d. A.H. 383 = A.D. 993), a famous Ḥanafi scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abū Ḥanifa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazdawī does more than mention the work (as stated by Shibli); he composed a commentary on it. (For a copy of this commentary, see Escur., No. 995).

Shibli, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years:—

اس كتاب كي جتني شرحين هونين سب اثنوين صدي مين  
يا اسكے بعد \*

It is thus evident from what we have said that Shibli, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of *Dirāyat* (درایت), the following unwarranted observations led Shibli to reject Abū Ḥanifa's authorship.

I. Shibli holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abū Ḥanifa's death.



II. The use of the words جوهر (substance) and عرض (accident), in a philosophical sense, is found in the present work; but according to Shibli, these words had not come into use in that sense in Abû Hanîfâ's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Maṣṣûr (A.H. 136-158 = A.D. 754-775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shibli.

I. Shibli does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abû Hanîfâ. Hence we may dismiss this observation of Shibli's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shibli does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abû Hanîfâ's time. The theory of Abû'l Huḍail 'Allâf, the founder of the Huḍailiyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God, is accident (ان جميع كلامه اعراض), see fol. 74<sup>b</sup> of the MS. No. 564 below, indicates that the word عرض came into use some time before. The following passage, however, throws light on the use of the word عرض (accident), in its philosophical sense, in Abû Hanîfâ's own time:—

نقل ان ابا حنيفة رحمه الله سئل عن الكلام فى الاعراض والاجسام

قال عن الله عمر بن عبيد وهو فتح على الناس الكلام في هذا الم

(See 'Alî Qârî's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wâsil bin 'Atâ' (d. A.H. 131 = A.D. 749) and a contemporary of Imâm Abû Hanîfâ, originated the use of the word عرض, in its philosophical sense. The use of the word عرض (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shibli does not deny, that many theological theories were originated in and before Abû Hanîfâ's time, and that the Muhammadans were even then divided into a certain number of sects; further, that Imâm Abû Hanîfâ is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Mansûr, who was the contemporary of Abû Ḥanifa; and that the two Mu'tazilî schools of theology were organised in Abû Ḥanifa's time, viz., the Wâsilîyah by the above-mentioned Wâsil bin 'Atâ', and the 'Umarîyah by 'Umar bin 'Ubaid, while a work on theology by the same Wâsil bin 'Atâ' was also composed : *أول من صنف في الكلام ابو حذيفة واصل بن عطاء المعتزلي* : see *Al Awâil*, fol. 53<sup>b</sup>. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abû Ḥanifa's time. It is also unreasonable to believe that a scholar like Abû Ḥanifa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of *Dirâyat* from holding the present work to be a composition of Abû Ḥanifa. Kardari (*d.* A.H. 827 = A.D. 1424) in *Manâqib*, a work on Abû Ḥanifa's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abû Ḥanifa was not the author of the present work, was originated by the Mu'tazilî sect, who claimed Abû Ḥanifa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فان قلت ليس لابي حنيفة كتاب مصنف قلت هذا كلام المعتزلة  
ودعويهم انه ليس له في علم الكلام تصنيف وغرضهم بذلك نفي ان يكون الفقه  
الاكبر وكتاب العالم و المتعلم له لانه قد صرح فيهما باكثر قواعد اهل السنة  
والجماعة ودعويهم انه من المعتزلة \*

This theory, started by the Mu'tazilîs, spread so much in later times that even some Sunnî scholars adopted the same view.

Written in good Naskh. Dated A.H. 826.

Scribe : *حافظ محمود بن مولانا نظام الدين الغوارزمي*.

No. 486.

foll. 40; lines 19; size  $10 \times 6\frac{1}{2}$ ,  $7\frac{1}{4} \times 3\frac{1}{4}$ .

شرح الفقه الأكبر

**SHARH AL FIQH AL AKBAR.**

A rare commentary on the preceding work, dedicated to Sultân Ulug Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By 'Alâ'addîn 'Alî al Bukhârî البخاري علاء الدين علي, a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Râmpûr Library (see printed list, No. 287); but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultân Ulug Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of 'Alâ'addîn 'Alî, (d. A.H. 879 = A.U. 1474), who was a favourite of the same Sultân and dedicated some of his works to him, is known to us (see No. 598 below); but he is commonly known as Qûshjî.

Beginning:—

الحمد لله الأحد في ذاته الواحد في صفاته أرسل محمدا .....  
 قصدت أن أشرح نسخة في أصول الدين لأجل نسخة السلطان ...  
 مغنيث الدولة و الدين الغ بيبك ..... قال المفتقر إلى الله علاء الدين  
 على البخاري أصل التوحيد وما يصح الاعتقاد عليه \*

Written in Nasta'liq. Dated A.H. 1087.

## No. 487.

fol. 19; lines 19; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الاكبر

**SHARH AL FIQH AL AKBAR.**

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abū'l Muntahā Aḥmad bin Muḥammad Al Maḡnīṣāwī  
ابراهيم المصنعي احمد بن محمد المغنيساوي There is no mention in any catalogue of the date of death of the commentator, or of the century to which he belonged; nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hāj. Khal., vol. ii, p. 91. which runs thus:—  
تم الشرح سنة تسع وثلاثين وتسعمائة  
tells us that the commentary was composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning:—

الحمد لله الذي هدانا الى طريق اهل السنة والجماعة النعم

For other copies see Berlin, Nos. 1929—30; Goth., No. 641; Leipzig, No. 1087.

The present commentary has been printed at the Dā'irat Al Ma'ārif Press, Hyderabad, A.H. 1321.

Written in Nasta'liq. Dated A.H. 1253.

## No. 488.

fol. 118; lines 19; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الاكبر

**SHARH AL FIQH AL AKBAR.**

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues.

By Mullā 'Alī Al Qārī ملا علي القاري (d. A.H. 1014 = A.D. 1605 see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

الحمد لله واجب الوجود ذي الكرم والفضل والجود

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated; apparently, 12th century A.H.

### No. 489.

fol. 132; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 4$ .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

### No. 490.

fol. 23; lines 25; size  $9 \times 6$ ;  $7 \times 4$ .

الحيدة والاعتذار

## AL HĀIDAT WA AL I'TIDĀR.

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur'ān (خلق القرآن), which took place between the author and Abū 'Abdarrah-mān Al Marisī (d. A.H. 218 = A.D. 833), one of the most prominent Mu'tazili scholars in the court of the Caliph Al Mā'mūn (A.H. 198-218 = A.D. 813-833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisī, he left Mecca for Bâgdâd, with the object of opposing Marisī and his doctrine. On his arrival in Bâgdâd, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marisī. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of احسنت (well done) were showered on the author. The debate continued for ten days. In the end, Marisī failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that

he was rewarded with 10,000 Dinâr by the Caliph, as appears from the following:—

نقال المأمور احسنت يا عبد العزيز ثم امرني بعشرة آلاف درهم \*

Author: 'Abdal'aziz bin Yahyâ bin Muslim Al Kinânî al Mâlikî عبد العزيز بن يحيى بن مسلم الكنانى المالكي, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (d. A.H. 204 = A.D. 820; see Lib. Cat., vol. v, part ii, No. 304), and other known scholars of his age. He died in A.H. 240 = A.D. 854. See Isnawî, fol. 17; Subkî, vol. ii, fol. 39; Mir'ât Al Janân, fol. 156<sup>e</sup>.

Beginning:—

قال عبد العزيز بن يحيى بن عبد العزيز بن مسلم بن ميمون الكنانى  
اتصل بي وانا بمكة حرسها الله تعالى ما قد اظهر بشر بن غياث المرسى  
ببغداد عن القول بخلق القرآن و دثائه الناس اليه الخ \*

For other copies of the work see Berlin, No. 1440; Br. Mus. Suppl., No. 171.

Written in fair Naskh. Dated A.H. 1301.

No. 491.

كتاب السنة

fol. 98; lines 16; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

## KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilis and Jahamis, and also against the doctrines of other sects. The author bases his version on the Qur'ân, Hadîs, and the opinion of Imâm Ahmad bin Hanbal (d. A.H. 241 = A.D. 855; see Lib. Cat., vol. v, part i, No. 242), the founder of the Hanbali school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author: Abû 'Abdarrahmân 'Abdallâh bin Ahmad bin Hanbal ابو عبد الرحمن عبد الله بن احمد بن حنبل, the son of the above-mentioned Imâm Ahmad bin Hanbal. He, like his father, was known for his opposition to the new creeds; and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Ḥadīṡ by a number of the reliable traditionists of his age. He is held an authority of his age in Al 'Ilal, one of the critical branches of Ḥadīṡ; see Lib. Cat., vol. v, part ii, No. 301. Abū Ya'la, in his Ṭabaqât, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Ḥadīṡ, as appears from the following:—

• واما العلل فقد جود عنه وجاء عنه بمالم يجبي غيره النح

He died in A.H. 290 = A.D. 904. See Ṭabaqât Abū Ya'la, fol. 76; *Huffâḡ*, vol. ii, p. 237.

Foll. 1—43, part i.

Beginning:—

الحمد لله رب العالمين وعلى الله على محمد نبي الرحمة  
وعلى آله وصحبه لجمعين قال الامام ابو عبد الرحمن عبد الله بن الامام  
ابي عبد الله احمد بن محمد بن حنبل رضي الله عنهما ..... وقد سئل  
عما قاله العلماء في الجهمية ..... سمعت ابي من قال القرآن مخلوق  
فهو كافر النح •

Foll. 44—98, part ii.

Beginning:—

قال الامام ابو عبد الرحمن عبد الله حدثني ابي ثنا جرير عن  
عطاء ..... عن ابن عباس قال ازل ما خلق الله القلم ثم قال له اكتب  
قال ما اكتب قال اكتب ما هو كائن الى يوم القيمة النح •

The present part is defective at the end.

Dahabi, in *كتاب العلل* (see No. 520 below), quotes the present work as one of those on which he relied.

Both parts are written, in fair Naskh, by the same scribe. Dated A.H. 1284.

## No. 492.

fol. 322; lines 19; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 6$ .

## الاسماء والصفات

## AL ASMĀ' WA AŞ ŞIFĀT.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadans, and bases his version on the Qur'ān, Hadīṡ, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abū Bakr Aḥmad bin Husain bin 'Alī al Baihaqī ابوبكر احمد بن حسين بن علي البيهقي, a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in Mir'āt al Janān, fol. 260.

i كتاب الترهيب والترهيب. ii كتاب المدخل. iii كتاب الزهد. iv مناقب الامام الشافعي. v مناقب امام احمد. vi كتاب الاعتقاد. vii الدعوات. viii الخلافيات.

The author was born in Khusrāwjird, a village in the district of Baihaq, in Nishāpūr, A.H. 384. He died in A.H. 458 = A.D. 1066. See Brock., vol. i, p. 363; Mir'āt al Janān, fol. 260; Isnawī, fol. 72.

Beginning:—

اخبرنا الشيخ الامام الحافظ احمد بن الحسين بن علي البيهقي  
كتاب اسماء الله جل ثناؤه وصفاته التي دل كتاب الله سبحانه ... او دلت  
عليه سنة رسول الله صلى الله عليه وسلم او دل عليه اجماع سلف هذه الامة  
قبل وقوع الفرقة وظهور البدعة \*

The work is not mentioned in Brockelmann. A printed copy, however, will be found in the Bāhār Library, Calcutta.

Written in fair Naskh.

Not dated; apparently, 12th century A.H.

Foll. 18-119 are written in an older hand, apparently of the 8th century A.H., which suggests that they formed part of an old and imperfect copy to which were added foll. 1-17, 120-322, supplied in a later hand.



## No. 493.

fol. 139; lines 23; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

ذيات الامم

## ĠIYÂŞ AL UMAM.

(Also called Al Ġiyâḡi.)

A very rare and valuable work on the Khilâfat and Imâmat (the theory of the succession of the Caliphs and Imâms after the Prophet), not noticed in any catalogue, though the work is just mentioned in Hâj. K̲hal., vol. ii, p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imâms after the Prophet; obedience to the Caliphs and Imâms; the necessity of appointing only one Imâm at a time, the necessary qualifications for and principles of his appointment; the religious and political duties of the Caliphs; the circumstances under which they are liable to be deposed. The work was dedicated by the author to Ġiyâḡaddîn Nizâm al Mulk, the well-known Minister of Bag̲dlâd, who was killed in A.H. 485 (see 'Âḡâr al Wuzarâ', fol. 305). The alternative title of the work (Al Ġiyâḡi) has reference to the above-mentioned Wazîr.

It is divided into the three following Rukns:—

- |  |                                  |
|--|----------------------------------|
| I. fol. 6-79 <sup>a</sup>                  | الامامة وما يتعلق بها من الابواب |
| II. fol. 79 <sup>b</sup> -102 <sup>a</sup> | خوارزميان عن الامام              |
| III. fol. 102 <sup>b</sup> -139            | انقراض حملة الشريعة              |

The first Rukn is sub-divided into the following 8 chapters:—

- |  |   |
|--|---|
| I. fol. 6-7 <sup>a</sup>                   | الاول في وجوب نصب الائمة                                  |
| II. fol. 7 <sup>b</sup> -14                | الثاني في الصفات التي تعين الامامة وتوجب الرغصة           |
| III. fol. 15-20 <sup>a</sup>               | الثالث في صفات الذين هم عقد الامامة وتفصيل القول في عددهم |
| IV. fol. 20 <sup>b</sup> -26 <sup>a</sup>  | الرابع في صفات الامام القوام علي اهل الاسلام              |
| V. fol. 26 <sup>b</sup> -42 <sup>a</sup>   | الخامس فيما يتقدم خلق الائمة وانخلائهم                    |
| VI. fol. 42 <sup>b</sup> -44 <sup>a</sup>  | السادس في امامة المفصول                                   |
| VII. fol. 44 <sup>b</sup> -46 <sup>a</sup> | السابع في منع نصب اثنين اذا تيسر نصب امام واحد            |
| VIII. fol. 46 <sup>b</sup> -79             | الثامن فيما يناف بالائمة والولاية من احكام الاسلام        |

Author: Abû'l Ma'âlî 'Abdalmalik bin Abi Muḥammad 'Abdallāh bin Yūsuf al Juwainî *ابو المعالي عبد الملك بن ابي محمد عبد الله بن يوسف الجويني*, the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islāmic world. Ḡazzālî (*d.* A.H. 505 = A.D. 1111), the famous author of the well-known work, *Ihyâ' al 'Ulûm*, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of *امام الحرمين* (the leader of the scholars of Mecca and Medina). He belongs to the Shâfi'î school, and is of the Ash'arî persuasion. He was born in Bush-taniqân, a famous place in Nishâpûr, and studied under his father and many others. He completed his studies in the 19th year of his age; and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nishâpûr Madrasah, the institution where he had studied. Some years later, the influence of the Mu'tazilis and their serious dispute with the Sunnis compelled the author to leave the place. Thereafter, he visited Bagdâd, Isfahân, Mecca, and Medina; and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Ḡiyâsaddin Nizâm al Mulk, the above-mentioned Minister, to appoint our author a professor of the Madrasah in Nishâpûr known as Nizâmiyah, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in Brock., vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibn Mulaqqin, fol. 64; Subki, vol. iv, fol. 168; Mir'ât al Janân, fol. 273; Isnawî, fol. 145; Madinat al 'Ulûm, fol. 119.

Beginning:—

قال الشيخ الامام امام الحرمين ابو المعالي ... عبد الملك ...  
الجويني ... الحمد لله العلي القويم الذي باراد ان كل رشد ونبي ...  
وهذا اذا تم غياث الامم ... فاشتهر الغياثي الخ •

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: هكذا في الاصل (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the work see foll. 4<sup>b</sup>-51 of MS. No. 564 below, where the present work is quoted verbatim.

No. 494.

foll. 62; lines 25; size 12×7; 9½×5½.

التمهيد في بيان التوحيد

## AL TAMHÎD FI BAYÂN AL TAWHÎD.

A very valuable work on theology, containing a brief exposition of Sunni theological theories, with references in each case to the views of philosophers, Mu'tazilis, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muhammadans, viz., 'Ash'ari and Mâturidî, differ in their views, the author, being a member of the Mâturidî school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author: Abû Shakûr Muḥammad bin 'Abd as Sayyid bin Shu'aib al Kashshî الكشي السيد بن عبد السيد بن شعيب الكشي, a Hanafi scholar of the 5th century, A.H., belonging to the Mâturidiyah school of theology. The biographical works to which we have access do not provide us with any account of the author; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'aziz bin Ahmad al Ḥalwâ'i, who died in A.H. 448 = A.D. 1055, and that he also studied in Samarqand after A.H. 460, as appears from the following two passages (fol. 44<sup>b</sup>):—

i. قال سمعت من الشيخ الإمام أبي محمد عبد العزيز بن أحمد  
الحوالي البخاري سؤة في ماليته الخ \*

ii. قال المهندي (ابوشكور) سمعت من الشيخ الإمام الزاهد  
أبي بكر محمد بن حمزة الخطيب السمرقندي في سنة ثيف  
وستين واربعمائة وكنت متفهما عنده وتلفت منه كتاب السيرة \*

Beginning:—

الحمد لله الذي شي امن و الاكرام الخ \*

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Asifiyah, Nos. 381-452;

Rampar Library, Nos. 34-35.

Written in fair Naskh. Not dated; apparently, 10th century A.H.

## No. 495.

fol. 107 ; lines 21 ; size  $9 \times 5\frac{1}{2}$  ;  $6 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

## No. 496.

fol. 102 ; lines 22 ; size  $10 \times 6$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated ; apparently, 13th century A.H.

## No. 497.

fol. 28 ; lines 19 ; size  $6 \times 3$  ;  $6 \times 3$ .

شرح رسالة الدرة الفاخرة

## SHARḤU RISĀLATI AD DURRAT AL FĀKHIRAH.

A commentary on Ad Durrat Al Fākhīrah, a treatise on the resurrection of the dead and points relating to the day of judgment, by Gazzālī (d. A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Hajar (d. A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning :—

الحمد لله الذي شرفنا بالتأهيل المقصود في بحر العلوم الزاخرة .....  
احمد ان شرفنا لخدمة السنة النبويه اله \*

Many foll. in the middle, and some at the end, are wanting.

Written in fair Naskh. Not dated ; apparently, 10th century A.H.

## No. 498.

foll. 64; lines 12; size 9×6; 7×4.

شرح القسطاس المستقيم

## SHARḤ AL QUṢṬĀS AL MUSTAQĪM.

An autograph copy of the commentary on *Al Quṣṭās*, a treatise by Ḡazzālī (d. A.H. 505 = A.D. 1111), containing an account of his disputation with a Shi'a scholar on the foremost disputed points between the Sunni and Shi'a creeds. This disputation took place in the course of Ḡazzālī's journey to Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By Muḥammad Qāḍī bin Sayyid Muḥammad al Lālāzārī محمد قاضي بن سيد محمد اللازاري, commonly called Tāhīr طاهر, a Qāḍī of Constantinople, who composed the present commentary after he had resigned the post of Qāḍī, as appears from the following passage in the preface:—

لما انفصلت عن قضاء مدينة أبي ايوب الانصاري ... اشتغلت بمطالعة الكتب المسمى بالقسطاس... فشرعت في شرح بعض كلامه .

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadans, viz., Madīnatu Abi Ayyūb al Anṣārī, since Abū Ayyūb, a companion of the Prophet, was buried in Constantinople.

A note on the title-page, which runs thus: شرح القسطاس للشيخ (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy; and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning:—

الحمد لله الذي ايد من شاء من عبادة باحياء علوم الدين و شيد قواعد العقائد بمن جاء بجواهر القرآن و منهاج العابدين ..... و بعد يقول العبد الفقير محمد قاضي بمدينة أبي ايوب الانصاري المدعو بطاهر ابن السيد الشيخ محمد لانه واري كان الله لهما لما انفصلت عن قضاء مدينة أبي ايوب الانصاري رضي الله عنه اشتغلت بمطالعة الكتاب المسمى بالقسطاس المستقيم ..... فشرعت في شرح بعض كلامه .

Written in Nasta'liq. Dated, A.H. 1199.

A note on the title-page tells us that the MS. was for some time in the possession of 'Ārif Ḥalīmī, a Qāḍī of Constantinople.

No. 499.

fol. 45; lines 16; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

بحر الكلام

BAHR AL KALĀM.

(Designated on the title-page, Risāla i'tiqādiyyah.)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnis, with a refutation of the heretical doctrines held by other sects.

Author: Abū'l Mu'īn Maimūn bin Muḥammad an Nasafī  
ابو المعين ميمون بن محمد النسفي, a well-known Ḥanafī scholar, who died in A.H. 508 = A.D. 1114. See for his life and works, Brock.; vol. i, p. 426; Br. Mus. Suppl., No. 175.

Beginning:—

توكلت على الكي الذي لا يموت اهدا الحمد لله ذي الجلال  
والاكرام ..... قال الشيخ الامام الاجل رئيس الامة ..... ابو المعين  
النسفي ..... اعلما اني اعتقد معرفة الله وتوحيدة الخ \*

For other copies of the work see Goth., Nos. 100/3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii, p. 42.

Written in Nasta'liq. Not dated, apparently, 10th century A.H.

No. 500.

fol. 164; lines 13; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 4$ .

شرح عقائد نسفي

SHARḤ U 'AQĀ'ID AN NASAFĪ.

A commentary on 'Aqā'id Nasafī, a well-known treatise on theology by Nasafī (d. A.H. 537 = A.D. 1142). For a copy of this treatise see Hand-list, No. 2639/3.

By Sa'daddin Mas'ūd bin 'Umar at Taftāzānī سعد الدين مسعود بن عمر التفتازاني, a prominent Shāfi scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his own life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftāzān (a city in Khurāsān) A.H. 722, and studied under Qutbaddin (d. A.H. 766 = A.D. 1364), Qādi 'Aḡud (d. A.H. 756 = A.D. 1346), and others. He was one of the favourite scholars of Tīmūr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock., vol. ii, p. 215.

Beginning:—

الحمد لله المتوحد بجلال ذاته \* وكمال صفاته الخ \*

The fact that the present commentary was composed as long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed a number of glosses and annotations on it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl., vol. i, p. 427; Berlin, No. 1656; Rāmpur, Nos. 208, 215.

Written in Nasta'liq. Not dated; apparently, 11th century A.H.

No. 501.

fol. 65; lines 17; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 502.

fol. 74 ; lines 16 ; size  $9 \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated ; apparently 12th century, A.H.

## No. 503.

fol. 132 ; lines 9 ; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 3$ .

العائنة على شرح العقائد

AL ḤASHIYATU 'ALĀ SHARḤ AL  
'AQĀID.

A very popular gloss on the preceding commentary (Nos. 500—502 above).

By Aḥmad bin Mūsā احمد بن موسى, commonly called Al Khayālī الغيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Maḥmūd Pāshā, the Minister of Sulṭān Muḥammad II (A.H. 855—886 = A.D. 1451—1481) of the Ottoman dynasty ; and he dedicated the present gloss to the former. The Sulṭān, who expected the gloss to be dedicated to him, was at first displeased with the author ; but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sulṭāniyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860 = A.D. 1456 is given as the date of his death ; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Ḥadā'iq Al Hanafiyyah, p. 328, puts Khayālī's death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning :—

اما بعد الحمد لمستأمله و الصلوة على سيد رسله ..... قال الشارح  
القصير عابله الله تعالى بلطفه الخطير الع



In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss see Berlin, Nos. 1966—70; Goth., No. 673. It was printed in Cairo, A.H. 1297.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

### No. 504.

fol. 64; lines 14; size  $9 \times 6$ ;  $8 \times 3$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله التحرير عامله الله تعالى بلطفه الخطير النعم

Written in Nasta'liq. Not dated; apparently 12th century, A.H. The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

### No. 505.

fol. 41; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله التحرير عامله الله تعالى بلطفه الخطير النعم

Written in Nasta'liq. Dated 1210 Fasli era = A.D. 1803.

### No. 506.

fol. 63; lines 15; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله التحرير عامله الله بلطفه الخطير النعم

Written in Nasta'liq. Dated A.D. 1898.

## No. 507.

foll. 189; lines 25; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

بحر الافكار

## BAHR AL AFKÂR.

A very useful annotation on Khayâlî's gloss (see Nos. 503-506 above). The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers.

By Ḥasan bin Ḥusain bin Muḥammad بن حسين بن محمد. He worked as a professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilyās Pāshā, of the 10th century A.H., gives us reason to hold that the author was a scholar of that century. Hāj. Khal., in vol. ii, p. 27, prefers the present annotation in many respects to that composed by Qarā-Kaznāl, a pupil of Khayâlî (for a copy of the same, see Berlin, No. 1972).

Beginning:—

الحمد لله نل على ايجاب ذاته قدم الصفات ..... و بعد فيقول  
المحتاج الى ربه الصمد حسن بن حسين بن محمد ..... و سميت  
بحر الافكار ..... قال الشارح التحرير عامله الله تعالى بلطفه العظيم  
و في المجلد التحرير العالم بالامور و قيل انمراد به البليغ في العلم الم

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to us in the Rāmpér Library (No. 19).

Written in fair Naskh. Not dated; apparently 12th century A.H.

## No. 508.

foll. 113, lines 29; size  $12 \times 8\frac{1}{2}$ ;  $10 \times 5$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus:—

قال الشارح التحرير عامله الله تعالى بلطفه الخطير وفي المجلد  
التحرير العالم بالامور وقيل المراد به البلغ الخ \*

The present MS., along with other MSS., was presented to the Library by Maulavi 'Abdal Majid of Patna in 1914.

No. 509.

fol. 147; lines 28-29; size  $9\frac{1}{2} \times 8$ ;  $7 \times 4\frac{1}{2}$ .

الحاشية على حاشية الخيالي

# AL ḤASHIYATU 'ALĀ ḤASHIYAT AL KHAYĀLĪ.

A very useful annotation on Khayālī's gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullā 'Abdalhakim as Siyālkuti السيلكوتي, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamāladdīn Kashmirī. Mujaddid Alf Sāni (d. A.H. 1035 = A.D. 1626) named the author as آفتاب پنجاب (the sun of the Panjāb). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullā 'Abdalhakim, in virtue of his masterly ability, gained the special favour of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659). Shāh Jahān twice made the author a present of Rs. 6,000—an amount of silver equal to the author's own weight. He also granted him a permanent Jagir, producing a considerable income. This Jagir, after the author's death, was continually in the possession of his descendants till the reign of the last Mughal Emperor; but later the Jagir was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date; though Brock., in vol. ii, p. 417, gives A.H. 1060 as the date of his death. See Subhat al Marjān, fol. 153: Ḥadā'iq al Hanafiyah, p. 415.

Beginning:—

اعزما يزن به وشاح اللسان و ابر ما تجلى به عقد البين

ولجب الخ \*

Written in Nasta'liq. Not dated; apparently 12th century, A.H.  
The present copy is a transcription of a copy dated A.H. 1092.

No. 510.

fol. 156; lines 25; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3$ .

الحاشية على حاشية الخيالي

AL HĀSHIYATU 'ALĀ HĀSHIYAT  
AL KHAYĀLĪ.

A revised edition of the preceding annotation, dedicated by the author ('Abdalhakim) to Shāh Jahān. The preface of the present copy and the text of fol. 1-6 differ from, while, with a very few slight alterations, the text from الحاشية على الفضية till the end agrees verbatim with, the preceding MS. The additions to the text, in fol. 1-6. are largely made up of praise of Shāh Jahān, so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

يا من تقدس ذاته عن لحاظه الافكار ..... وبعد فيقول العبد المسكين

عبد الحكيم بن شمس الدين النخ.

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihli, A.D. 1870.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 511.

fol. 137; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الحاشية على حاشية الخيالي

AL HĀSHIYATU 'ALĀ HĀSHIYAT  
AL KHAYĀLĪ.

Another annotation of Khayālī's gloss (see Nos. 503-506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus:—حاشية عبد الحكيم برحاشية

خيالي غير مشمورة suggests that the author is 'Abdalhakim, the author of the two other annotations, Nos 509-510 above.

Beginning :—

الحمد لله على النعمة والصلوة والسلام على حبيبه ورسوله خاتم  
الانبياء وعلى آله واصحابه الاتقياء \*

The above is mentioned by Hâj. Khal., vol. ii, p. 127, as the beginning of an annotation on Khayâlî's gloss by 'Abdalhakim; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

### No. 512.

fol. 150; lines 25; size 10 x 7; 8 x 5½.

تلبيس ابليس

### TALBISU IBLIS.

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muḥammadans اهل السنة والجماعة, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words تلبيس ابليس (deception of the Devil); and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology, with directions to follow the same, and warnings against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophists, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muḥammadans. The author throughout relies on the Qur'ān, Hadīṣ, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudice against the Ṣufis, whom he takes severely to task in the present work. The titles of the 13 chapters are as follows :—

- I. foll. 2-4. الباب الاول في الامر بلزوم السنة و الجماعة  
 II. foll. 5-9. الباب الثاني في ذم البدع و المبتدعين  
 III. foll. 10-17. الباب الثالث في التحذير من فتن ابليس و تحذير مكائده  
 IV. foll. 18. الباب الرابع في معنى التلبيس و الغرور  
 V. foll. 19-53. الباب الخامس في تلبيسه في العقائد والديانات  
 VI. foll. 54-63<sup>a</sup>. الباب السادس في تلبيسه على العلماء في فنون العلم  
 VII. foll. 63<sup>b</sup>-64. الباب السابع في تلبيسه على الولاة و السلاطين  
 VIII. foll. 65-71<sup>a</sup>. الباب الثامن في تلبيسه على العباد في فنون العبادات  
 IX. foll. 71<sup>b</sup>-76. الباب التاسع في ذكر تلبيسه على الزهاد  
 X. foll. 77-140<sup>a</sup>. الباب العاشر في ذكر تلبيسه على الصوفية  
 XI. foll. 140<sup>b</sup>-144. الباب الحادي عشر في ذكر تلبيسه على المتدينين بما يشبه الكرامات  
 XII. foll. 145-149. الباب الثاني عشر في ذكر تلبيسه على العوام  
 XIII. foll. 50. الباب الثالث عشر في ذكر تلبيسه على الكل الخ

Author: Abû'l Faraj 'Abdarrahmân bin 'Alî bin Muḥammad al Jawzî (d. A.H. 597 = A.D. 1200: see Lib. Cat., vol. v, part i, No. 203).

Foll. 1-78 are written in Naskh; and the rest is written in Nasta'liq. Not dated; apparently 13th century A.H.

The work is not mentioned in Brockelmann; but it was once lithographed in Delhi, and again in Cairo, A.H. 1337.

### No. 513

foll. 50; lines 21; size 9½ × 6½; 7 × 4.

الهداية من الاعتقاد

## AL HIDÂYATU MIN AL I'TIQAÐ.

A commentary on Bad' Al Amâlî, a versified treatise on theology, composed in A.H. 569 by 'Alî bin 'Uṣmân. For a copy of this treatise see Hand-list No. 2564/1.

By Muḥammad bin Abî Bakr Ar Râzî المعروف بابن أبي بكر الرازي, a Hanafî scholar of the 8th century A.H. Some one has noted on the title-page, as well as at the beginning of the work, that Abû'l Qâsim bin Ḥasan Al Bakrî is the author of the present commentary. This,

however, we cannot accept, as the beginning of our commentary entirely differs from the beginning of Abû'l Qâsim's commentary, as quoted in Lied, No. 2004. On the other hand, it agrees verbatim with the beginning of Ar Râzî's commentary, as quoted in Br. Mus. Suppl., No. 177, which leaves no room for doubt that Ar Râzî and not Abû'l Qâsim is the author of the present commentary.

Beginning:—

الحمد لله الملك المحمود ..... المنزلة من الجهات و العدود  
..... فسميته هداية من الاعتقاد لكثرة نفعه بين العباد الخ

For other copies of the present commentary see Cairo, vol. ii, p 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177.

Written in fair Naskh. Dated A.H. 1284.

A note at the end tells us that the present copy is a transcription of a copy dated A.H. 1090.

Scribe: أحمد بن محمد البراز.

#### No. 514.

fol. 24; lines 19; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح قصيدة بدء الأمالي

### SHARḤU QAṢĪDATI BAD' AL AMĀLĪ.

(Also designated Daw' Al Amâli.)

Another commentary on Bad' Al Amâli, mentioned in No. 513 above.

By Muīlā 'Alī bin Sultān Muḥammad Al Qārī محمد علي بن سلطان محمد القاري (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary on Al Fiqh Al Akbar, see No. 488 above.

Beginning:—

الحمد لله الذي وجب وجود ذاته ..... فيقول المتبحر الى  
رحمة ربه الباري عني بن سلطان محمد القاري الخ •

For other copies of the present commentary see Berlin, Nos. 2415-18; Paris, No. 1261; Br. Mus. Suppl., No. 861; Râmpâr Lib., No. 225.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 515.

fol. 86; lines 17; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

حاشية التقصير على قصيدة بدء الأمالي

## HĀSHIYAT AT TAQŞÎR 'ALÂ QASÎ-DATI BAD' AL AMÂLÎ.

A rare gloss on the same 'Bad' Al Amâli noticed above (Nos. 513-514).

By Muḥammad Zain bin Zain Al 'Âbidin bin Idris Al Mâlikî a Mâlikî scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference; but, on fol. 53<sup>b</sup>, he mentions Ibrâhîm Al Iqânî Al Mâlikî (d. A.H. 1041 = A.D. 1631) as his teacher (قال العارف بالله سيدي ابراهيم اللقاني المالكي), from which we may conclude that he is a scholar of the 11th century A.H.

Beginning:—

اللهم صل وسلم على سيدنا محمد وآله وصحبه الحمد لله ذي الجلال  
والمنة ..... فيقول العبد الفقير محمد زين بن زين العابدين بن ادريس  
المالكي الغم

Written in fair Naskh. Dated A.H. 1200.

## No. 516.

fol. 21; lines 26; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

شرح قصيدة بدء الأمالي

## SHARḤU QASÎDATI BAD' AL AMÂLÎ.

A commentary on the same 'Bad' Al Amâli, devoted chiefly to a theological and philological explanation of the text.

By Muḥammad bin Muḥammad محمد بن محمد, commonly called Ar Rafîc (الرفيع). The works of reference do not enable us to trace any account of the commentator; but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus:—تم شرح قصيدة بدء الأمالي في يوم الأربعاء في خمس ذي الحجة سنة ١١٣٣



present commentary was completed in A.H. 1143, gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning :—

الحمد لله القديم الذي جل من الحديث و دل على قدمه القديم  
و الحديث ..... قل العبد المقتدر الى الله البديع محمد بن محمد  
الملقب بالربيع النخ

Written in fair Naskh. Dated A.H. 1143.

No. 517.

fol. 60; lines 16; size 9×9; 6×4.

المعالم في اصول الدين

## AL MA'ÂLIM FÎ USÛL AD DÎN.

A copy of the first of the five parts of Al Ma'âlim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'âlim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islâmic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw' (parts). Each Naw' has a separate beginning, and is regarded as an independent composition, being designated separately thus :—

(i) Al Ma'âlim fî usûl Ad Dîn. (ii) Al Ma'âlim fî usûl Al Fiqh.  
(iii) Al Ma'âlim fî Al Fiqh. (iv) Al Ma'âlim fî 'Âdâb an Nazr wa Al Jahl. (v) Al Ma'âlim fî Al Khilâfiyât.

The present part of Al Ma'âlim is divided into the following 10 chapters; and each chapter is sub-divided into certain Ma'âlah.

- |   |                                  |
|---|----------------------------------|
| I. fol. 1-4 <sup>a</sup> .                | الاول في المباحث المتعلقة بالنظر |
| II. fol. 4 <sup>b</sup> -9 <sup>a</sup> . | الثاني في احكام المعلومات        |
| III. fol. 9 <sup>b</sup> -15.             | الثالث في اثبات العلم للمصانع    |
| IV. fol. 16-23.                           | الرابع في صفات العلم والقدرة     |
| V. fol. 24-29 <sup>a</sup> .              | الخامس في بنية الكلام في الصفات  |

VI. foll. 29 <sup>b</sup> -34.	السادس في الجبر والقدر
VII. foll. 35-42.	السابع في النبوة
VIII. foll. 43-47.	الثامن في النفوس الناطقة
IX. foll. 48-54 <sup>a</sup> .	التاسع في احوال القيدة
X. foll. 54 <sup>b</sup> -60.	العاشر في الامارة

Author: Fakhraddīn Abū 'Abdallāh Muḥammad bin 'Umar Al Khatīb ar Rāzī الخطيب الرازي. A most prominent scholar and philosopher, and the leading Sunni author of his age, belonging to the Shāfi'i school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ān, known as *At Tafsir al Kabir* (printed in Cairo in 8 volumes); see Hand-list. Nos. 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultān 'Alāaddīn (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwārazm Shāhi dynasty, for whom he specially composed *Hadā'iq al Auwār*, a work in Persian, being an encyclopædia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhār Lib. Cat., vol. i, No. 216). The author took an active part in supporting Sunni doctrines, and opposed the doctrines of Shi'a and other sects. Bāqir Dāmād, a Shi'a scholar, in his work, *An Nibrās*, fol. 6 (see No. 627 below) shows bitter prejudice against the author, and calls him *Imām al-mushkīn* (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following:—

أرأيت الذي حكى عنه إمام المشككين ما أحكاه فض الله فاه و فل  
سيف نسله و رمح قلبه و أخزاه ما أجرأه بمقاتله المحكية و الكفرة •

Fakhraddīn ar Rāzī died in Harāt, A.H. 606 = A.D. 1209. See *Mi-rāt al Janān*, fol. 376; *Subki*, vol. vi, fol. 145; *Mujmal Fasihi*, fol. 176; *Brock.*, vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning:—

الحمد لله خالق الامباح و خالق الارواح الخ •

A copy of the present *Ma'ālim* is mentioned in *Cairo*. vol. ii, p. 55.

The colophon runs thus:—

تم كتاب المعالم في الكلام •

Written in Nasta'liq. Dated A.H. 1095.

Scribe: عبد العزيز بن مكارم.

No. 518.

fol. 301; lines 23; size  $6 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

المفصل شرح المحصل

## AL MUFAṢṢAL SHARḤ AL MUḤAṢṢAL.

An old and very valuable copy of a commentary on Muḥaṣṣal, work by Fakhraddin ar Râzî (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the same by reference to the views of ancient philosophers and the philosophers of Islâm. For a copy of Muḥaṣṣal see Escur., No. 650.5.

By Najmaddin 'Alî bin 'Umar al Qazwîni al Kâtibî نجم الدين علي بن عمر القزويني الكاتبي, commonly called دبيران. He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which are enumerated in Brock., vol. 1, p. 466; of which the following two works, viz., Aḥl-Shamsiyah on logic and Hikmat al 'Ain on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675 = A.D. 1276. See Brock., loc. cit.; Fa'rîkh is Guzida, p. 345; Ḥabîb as Siyar, vol. iii, part i, p. 61.

Beginning:—

الحمد لله الذي افاض بجموده العلم وجود الحقائق وانشأ بقدرته

النامة انواع الخلائق الخ •

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qâḍî Muḥiaddin Abû'l Ḥasan bin Izzaddin bin 'Abdalḥamid al Qazwîni. For other copies of the commentary see Leid., No. 1572, Brill., No. 565; Paris, No. 1254. A few foll. at the end are wanting in the present copy.

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

A seal found on the title-page, as well as on several foll. of the MS., running thus:—من كتب خربة سلطان شاه رخ بهادر:— tells us that the

present MS. belonged to the Royal Library of Sultân Shâh Rukh (A.H. 807-850 = A.D. 1404-1447) of the Timurid dynasty. Another seal tells us that the MS. was bequeathed to a Madrasah in Persia, known as the Sultâniyah A'zamîyah, founded by the above-mentioned Shâh Rukh.

### No. 519.

fol. 30; lines 15; size  $9\frac{1}{4} \times 5$ ;  $5\frac{1}{2} \times 3$ .

اعلام الهدى و عقيدة ارباب التقى

## I'LÂM AL HUDÂ WA 'AQÎDATU ARBÂB AT TUQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith, composed in Mecca, divided into 10 chapters.

Author: Shihâbaddin 'Umar bin Muhammad as Suhrawardî شهاب الدين عمر بن محمد السهروردى, the most eminent scholar and Sûfî of his time. The author was the nephew of Abû an Najîb as Suhrawardî (d. A.H. 563 = A.D. 1168), founder of the Suhrawardiyah order. He was born in Suhraward. A.H. 539, where he was brought up, and received his early education. Afterwards, he left his native place for Bagdâd, where he completed his studies, and received spiritual training from his uncle, and from Shaikh 'Abdal Qâdir al Jili (d. A.H. 561 = A.D. 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Sûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al Ma'ârif, a work on Sufism, is recognised as the best standard work on the subject. He died in A.H. 632 = A.D. 1234, leaving behind him a large number of pupils and disciples. For his life and works see Iktiyâr ar Rafiq, fol. 80; Isnawî, fol. 252; Mirât al Janân, fol. 396; Brock., vol. ii, p. 440.

Beginning:—

الحمد لله الذي رفع غشاوة العمية عن بصر اهل الوداد ألم

For other copies of the work see Berlin, No. 1742; Cairo, vol vii, p. 554.

Written in good Naskh. Dated A.H. 1093.

## No. 520.

foll. 220; lines 15; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

شرح طوابع الانوار

## SHARḤU ṬAWĀLĪ AL ANWĀR.

A very old copy of a commentary on Ṭawālī, a theological work on metaphysics, by Baiḍāwī (*d.* A.H. 685 = A.D. 1286). See, for a copy of the text, Berlin, No. 1772.

By 'Uḥaidallāh bin Muḥammad al Fargānī عبيد الله بن محمد الفرجاني, a well-known Shāfi'ī scholar and Qāḍī of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Masābiḥ, a well-known work on Ḥadiṡ. See, for a copy of this work, Lib., Cat., vol. v. part ii. No. 344. He died in A.H. 743 = A.D. 1342. See *Ad Durar al Kāminah*, vol. ii, fol. 624; *Brook.*, vol. ii, p. 198; *Ḥabīb as Siyar*, vol. iii. part i. p. 131. The commentator dedicated the present composition to the Minister, Mubārak Shāh, who was killed in A.H. 711 (see *Ad Durar*, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning:—

احمد الله حمدا يتقاصر عن ادراك غايته عقول العقلاء ..... رأيت  
ان اتعف به مباركشاه . قال و بعد فمقصود الكتاب مرتب على مقدمة  
و ثلثة كتب اقول النجم \*

Quotation from the text is introduced by the word قال, and the commentary by the word اقول.

For other copies of the commentary see Berlin. Nos. 1775-76; Bodl., No. 146; Escur., No. 1161

Written in good Naskh. Dated A.H. 772.

Scribe: احمد بن محمد الاقسرائي.

## No. 521.

fol. 154; lines 27; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

مطالع الانظار

## MATĀLĪ' AL ANZĀR.

A very old copy of a detailed commentary on Tawālī' (for which, see preceding notice), dedicated to Amir Qausūn (*d.* A.H. 742 = A.D. 1342), who was raised to the rank of Viceroy by Naṣiraddin Muḥammad (A.H. 698-708 = A.D. 1298-1308), one of the kings of the Bahr Mamulūk dynasty.

By Shamsaddin Maḥmūd bin 'Abdarrahmān al Iṣfahānī شمس الدين محمود بن عبد الرحمن الاسفهانى, a scholar known for his special merits in theology, philology, and logic. He was born in Iṣfahān, A.H. 674, where he completed his studies under his father and many others. In A.H. 724 he left Iṣfahān for Mecca on a pilgrimage. In the beginning of A.H. 725 he started for Damascus, where he worked for some time as a professor of the Rawāḥīyah Madrasah, and composed certain works. Shortly after, the above-mentioned Amir Qausūn called the author to Egypt, where a special institution was opened for him by the Amir. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A.H. 749 = A.D. 1348 he was attacked by plague, and died. See, for his life and works, *Ad Durar al Kāminah*, vol. ii, fol. 578; *Br. Mus. Suppl.*, No. 186; *Brock*, vol. ii, p. 110.

Beginning:—

الحمد لله الذي توحد به حرب الوجود و دوام البقاء ..... و سميت  
بمطالع الانوار ..... قال الحمد لمن وجب وجوده ..... اقول ضمن هذه  
الخطبة بمسائل الدين بمعظم مطالب الدين الم

For other copies of the present commentary see Berlin, Nos. 1777-85; Goth., No. 645; *Br. Mus. Suppl.*, No. 186; Rānpūr Library, Nos. 299-302.

The present copy is not dated; but a note on the title-page tells us that it was written in A.H. 740, nine years before the author's death.

A lithographed copy of the commentary, dated A.H. 1305, is noticed in the Rānpūr Library, No. 298.

Written in good Naskh.

## No. 522.

fol. 197; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy; and a short preface has been added by some unknown person, thus:—

الحمد لله رب العالمين والصلوة على سيدنا محمد وآله وأصحابه

اجمعين الخ \*

The commentary, after the preface, begins thus:—

قال الحمد لمن وجب وجودة ..... أقول ضمن هذه الخطبة بمعظم

مطالب الدين الخ \*

Written in Nasta'liq. Dated A.H. 975.

Scribe: نعمة الله بن امين الله.

## No. 523.

fol. 139; lines 25; size;  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

حاشية مطالع الانظار

## HÂSHIYATU MAṬÂLI' AL ANẒÂR.

A very useful gloss, being mainly an annotation on Isfahâni's commentary (Nos. 521-22 above), and also containing notes on the gloss of Sayyid (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'm bin Hasan bin Muḥammad at Tûni al Isfahâni معين بن حسن بن محمد التوني الاسفهانى. The present gloss and its author are noticed in Râmpûr Library, No. 132; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharif as سيدنا (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he was a scholar of the 9th century A.H. This is further supported by the fact that Maḥmûd al Bukhârî, a scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

Beginning:—

الحمد لله الذي لا اله الا هو الحي القيوم لا تأخذه سنة ولا نوم .....  
 اما بعد فيقول المفتقر الى الله الغني معين بن حسن بن محمد التوني  
 ..... فهذه فوائد متعلقة بالشرح المشهور بطوابع الانظر قد كذت جمعها فيما  
 سلف من الزمان مما استغدت من اعظم العلماء و التقطت من كتب  
 القدماء ..... ظهري بالفكر ..... فإدت ان اجمعها ..... ليكون تذكرة  
 للاخوان و الفوائد المنفعة التي علما على هذا الشرح سيدنا و سيد البشر  
 ..... استاذ جماهير العلماء المتبحرين و سلطان اعظم المتأخرين شريف  
 الحق و الدين النعم

Written in fair Naskh. Not dated; apparently 11th century  
 A.H.

#### No. 524.

fol. 321; lines 23; size  $9 \times 5$ ;  $6 \times 3$ .

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated; apparently 11th century  
 A.H.

#### No. 525.

fol. 119; lines 25; size  $7 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

(حاشية مطالع الانظار)

### ḤASHIYATU MAṬĀLĪ' AL ANẪĀR.

A very rare annotation on Maḥmūd al Isfahān's commentary (Nos. 521-22 above). The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy. Otherwise it is a complete annotation, beginning with الكتاب الاول في المكنات, the first main division of the work, corresponding with fol. 19<sup>b</sup> of No. 521. The title of the present annotation does not appear either at the beginning or at the end.



On the contrary, a misleading note on the title-page<sup>1</sup> tells us that the present work is a gloss on *Sharḥu Mawāqif* (No. 535 below), whereas a careful examination of the contents shows that it is a gloss on the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95<sup>b</sup>, he mentions his name incidentally as Maḥmūd al Bukhārī, as appears from the following:—

الفصل السادس الحمد لله الذي بهت في وجود صفاته عقول العقلاء  
وتعذر الى معرفته بدهشته وصول العلماء والصلوة والسلام على سيدنا  
محمد ..... وبعد فيقول المحتاج الى الله الباري محمود البخاري  
احسن الله حاله وانجح آماله ..... هذه قليلة من الشبهة والايادات  
و يسيرة من الاجوبة والتديدات ..... علقت على سبيل الاستعجال النعم \*

By Maḥmūd bin Ni'matallāh al Bukhārī. محمود بن نعمة الله البخاري. Two works of his are mentioned in India Office. Nos. 556, 559; but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century A.H. appears, however, from the following facts: that on fol. 90 he quotes Tūnī (see No. 523 above), that he dedicated another gloss (see Hand-list, No. 1540) on *Al Fawā'id ad-Di'yā'iyah* by Jāmi (d. A.H. 898 = A.D. 1492) to the Emperor Bābar (A.H. 909-937 = A.D. 1503-1530); and that he refers to Jāmi in the said gloss with the words *قدس سره*, a term which is always used of the dead.

Beginning:—

قوله (المصنف) الكتاب الاول في الممنفات يجوز ان يراد بالممكن  
ههنا التكوين العام المقيد بجانب العدم، وان يراد بالممكن الخاص ولكن  
يعذون الكتاب الاول به باعتبار اخلب نجزا، ذلك الكتاب او باعتبار ان المقصود  
انما هو بين احوال الممنفات وذكر الامور العامة في ابواب الاصل من هذا  
الكتاب انما هو على سبيل المبدئية النعم \*

Written in fair Nasta'liq. Not dated; apparently 12th century.

A.H.

<sup>1</sup> On the strength of this note the present MS. has been wrongly described in Handlist No. 1180; nor was the name of the author given, having been traced subsequently.

## No. 526.

fol. 73; lines 5; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $3\frac{1}{2} \times 2\frac{1}{2}$ .

عمدة العقائد

## ‘UMDAT AL ‘AQĀ’ID.

(Also designated Al ‘Aqīdat Al Ḥāfiẓiyah.)

A treatise on theology, expounding Sunni dogmas, with a refutation of the doctrines of the Shi’a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of ‘Umdat u ‘Aqīdat i Ahl as Sunnah, or “Pillars of the Creed of the Sunnites.”

Author: Ḥāfiẓaddin Abū’l Barakāt ‘Abdallāh bin Aḥmad bin Maḥmūd an Nasafi حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a well-known scholar of the Ḥanafi School, who composed several works on the Qur’ānic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brock., vol. ii, p. 196. ‘Alī Qārī in his Ṭabaqāt, fol. 128<sup>b</sup>, gives the date of the author’s death as A.H. 701; but A.H. 710 is a date supported by several authors.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين

قال الصدر حافظ الملة و الدين ابو البركات عبد الله بن احمد بن محمود

النسفي ..... هذا المختصر عمدة عقيدة اهل السنة و الجماعة الهـ •

For other copies of the work see Berlin, Nos. 1988–90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434–36.

Written in good Naskh. Dated A.H. 981.

## No. 527.

fol. 85; lines 29; size  $10 \times 7\frac{1}{2}$ ;  $7 \times 5$ .

الانتقاد في شرح عمدة العقائد

AL INTIQÂD FÎ SHARH I 'UMDAT AL  
'AQÂ'ID.

A rare and detailed commentary on the preceding work, dedicated to one Qâdi 'Abdalmu'min.

By Ahmad bin A'ûd bin Dānīshmand al Hanafī أحمد بن اعمد بن دانشمند. No account of the commentator is found in the works of reference, with the sole exception of Hāj. Khal. who, in vol ii, p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftāzānī (d. A.H. 791 = A.D. 1389), whom he mentions on fol. 47\* thus:—

وذكر التفتازاني في شرح المقامد ان السحر امر خلق للعادة الخ \*

Beginning:—

الحمد لمن ثبت وجوده بالبراهين القطعية ووجوب وجوده بالحدس

الساطعة ..... وبعد فقد صنف حائظ الحق والملة مقدمة ..... اردت

ان اشرح لها شرحاً وافياً ..... وسينه كذاب الانتقاد في شرح عمدة

الاعتقاد الخ \*

Written in fair Naskh. Not dated: apparently 10th century A.H.

The MS. was for some time in the possession of one Khalil Muḥammad, the Imām of Jāmi' Umawī of Damascus, as appears from the following note:—

الحمد لله من كتب الفقير خليل محمد امام الجامع الشريف

العمري \*

## No. 528.

foll. 207; lines 43; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6\frac{1}{2}$ .

كتاب الرد على الرافضى

## KITÂB AR RADD 'ALÂ AR RÂFIDÎ.

(Also designated Minhâj as Sunnah; see Hâj Khal., vol. ii, p. 353.)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istiqâmalhi; see Hâj. Khal., p. 353), a work which deals mainly with the Inâmat question and some other Shi'a doctrines, by Hilli (d. A.H. 726 = A.D. 1325; see No. 594 below). For a copy of Minhâj al Karâmah see India Office, No. 471/3.

Author: Abû'l 'Abbâs Ahmad bin 'Abd alhalim ابن العباس احمد بن عبد العظيم, commonly called Ibn Taimiyah (d. A.H. 728 = A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1).

Beginning:—

الحمد لله الذي بعث النبيين مبشرين ومذنبين ..... اما بعد قد  
احضر الى طائفة من اهل السنة والجماعة كتابا منقذ بعض شيوخ  
الرافضة في عصرنا ..... وهذا المصنف سمي كتابه منهاج الكرامة في  
معرفة الامامة الخ \*

Ibn Taimiyah as Suni and Hilli as Shi'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimiyah refers to Hilli in the preface as بعض شيوخ الرافضة (one of the Râfidis of his age). Each of the points dealt with by Hilli is fully criticised and refuted by Ibn Taimiyah, who deals at length with the objections to the Shi'a theory regarding the Gaibah of the 12th Imâm (see, for this theory, No. 591 below), and totally rejects the same on the basis of the Qur'an and Hadîs and for other reasons. It is said that the Shi'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon runs thus:—

تم الكتاب ..... فرغ من نسخه ..... سنة احدى عشرة وثمانمائه  
يوسف بن عمر الطاطب الخ \*

Written in good Naskh. Dated A.H. 811.

Scribe : يوسف بن عمر العطار. There are two important notes, one on the title-page, written in gold, which runs thus :—

برسم الخزانة العالية السلطانية الامامية الاعظمية ..... الناصرية  
الصلاحية الرسولية الغسانية خلد الله ملك ماله و نصرة آمين \*

The other, at the end, runs thus :—

و ذاك برسم الخزانة المعمورة السعيدة المنصورية الملكية المالكية  
الناصرية عمرها الله بقاء ماله و خلد الله ملكه و نصرة آمين \*

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nâsir Ahmed (A.H. 803-829 = A.D. 1400-1426), one of the kings of the Rasulid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amir San'â (see, for a brief account of Amir's Library, *Lib. Cat.*, vol. v, part ii, No. 305).

### No. 529.

fol. 25; lines 20; size  $9\frac{1}{2} \times 6$ ;  $7 \times 4$ .

### شرح الايمان و الاسلام

### SHARḤ AL 'IMÂN WA AL ISLÂM.

A treatise explaining the true meaning of the words 'Imân and Islâm, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ân, Ḥadîḡ, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimiyah, see No. 528 above; but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimân az Zubairi (d. A.H. 317 = A.D. 929) is mentioned in Munich, No. 893 (see Brock., vol. i, p. 180); but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10<sup>b</sup>, where *Sharḥ al Maḡhab* by Qâḍi Abû Ya'îâ (d. A.H. 560 = A.D. 1164; see Ibn Rajab, vol. i, fol. 163) is quoted thus: *هكذا عنهم القاضى ابو يعلى في شرح المذهب*. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.

Beginning:—

الحمد لله نستعينه و نستغفره ..... اعلم ان إيمان و الاسلام يجتدع  
فيهما الدين كله و قد كثر الكلام في حقيقة الإيمان و الاسلام و نزاعهم و اغترابهم  
و قد صنف في ذلك مجلدات ..... فنقول قد فرق النبي صلى الله  
عليه و سلم في حديث جبرئيل ..... بين مسمى الإيمان الاسلام و الاحسان  
الجم .

Written in good Naskh. Not dated; apparently 10th century  
A.H.

No. 530.

fol. 73; lines 25; size  $9\frac{1}{4} \times 6$ ;  $7\frac{1}{4} \times 4$ .

كتاب العلو

# KITĀB AL 'ULŪW.

A work treating of the exaltation of God on his heavenly throne (مسألة علو الله), a doctrine based on verses of the Qur'ān and on Hadīṣ, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author: Shamsaddin Abū 'Abdallāh Muḥammad bin Aḥmad Aḍ Dahabī شمس الدين ابو عبد الله محمد بن احمد الذهبي, one of the prominent scholars of the 8th century A.H., who died in A.H. 748 = A.D. 1348. See Lib. Cat., vol. v, part ii, No. 462.7.

Beginning:—

الحمد لله العلي العظيم رب العرش العظيم على نعمائه السابقة  
الظاهرة و الباطنة الخ .

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A.H. 691.

A copy of the work is mentioned in Berlin, No. 2313.

Written in fair Naskh. Not dated; apparently 11th century  
A.H.

## No. 531.

fol. 9 ; lines 18 ; size  $6\frac{1}{2} \times 5$  ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus :—

الجزء الثالث من كذاب مسئلة علو الله تعالى مما جمعه محمد  
بن احمد الذهبي •

The present copy (which corresponds with fol. 51<sup>a</sup>–67<sup>b</sup> of No. 530) is most probably 300 years older than the latter. It begins abruptly thus :—

وأي الكاف عبد الغني وشيخ الاسلام ابو الحسن البكري وغيرهم  
باسنادهم في جمعهم عقيدة الشافعي النعم •

The present 3rd part ends thus :—

رواه الخطيب في تاريخه عن عبد الله بن محمد القريشي •

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

## No. 532.

fol. 149 ; lines 21 ; size  $8\frac{1}{2} \times 6$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

الكافية الشافية في انتصار الفرق الناجية

AL KÂFIYATU ASH SHÂFIYAH FÎ  
INTIŞÂR AL FIRQAT AN  
NÂJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ن. Hence the work is known as Qasidâ'i Nûniyah. Hâj. Khal, vol. ii, p. 127, wrongly designates it Qasidatu Lâniyah.

Author : Abû 'Abdallâh Muhammad bin Abi Bakr bin Ayyûb al Qalyimî أبو عبد الله محمد بن أبي بكر بن أيوب القليمي (d. A.H. 761 = A.D. 1360 ; see Lib. Cat., vol. v, part ii, No. 323).

The preface begins thus :—

الحمد لله شهدت ببربيته جميع مخلوقاته و اقرب له بالعبودية جميع  
مصنوعاته الم \*

After the preface, the work begins with the following verses :—

إذا اردت مجامع الطرق التي فيها انتراق الناس في القرآن  
مدارهما اعلان قام عليهما هذا الخلاف هما له ركنان

The work comprises several Fasls, in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject; while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Fasls.

Only one other MS. copy of the work is noticed, viz., in Berlin, No. 2092; but the work was printed in Cairo, A.H. 1338.

Written in fair Naskh. Dated A.H. 1190.

### No. 533.

fol. 113; lines 27; size  $12 \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

The Same.

Another copy of the preceding work. Written in bold Naskh, Dated A.H. 1243.

### No. 534.

fol. 167; lines 19; size  $10 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

## حادي الارواح الى بلاد الافراح HÂDÎ AL ARWÂḤ ILÂ BILÂD AL AFRÂḤ.

The work contains a description of Paradise and of the blessings of God enjoyed therein, with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazilî and Jahmî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Hadîs, and the opinions of reliable



authorities. Biographers of the author say that no one prior to him had ever composed such a useful work on the subject.

Author: Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî أبو عبد الله محمد بن أبي بكر بن أيوب القيمي (d. A.H. 751 = A.D. 1350; see No. 532 above).

Beginning:—

الحمد لله الذي جعل جنات الفردوس لعبادة نزل ..... وبعد فهذا  
كتاب اجتهدت في جمعه و ترتيبه ..... فهو للمحزون سلوة و للمشتاق  
الى تلك العرائس جلوة و سميته حادي الازواح الى بلاد الافراح اله •

For other copies of the work see Berlin, No. 8798; Paris, No. 1387; Leid. No. 2023; Cairo, vol. ii, p. 133. The work was printed in Cairo in A.H. 1340, along with I'âm al Mûqî'in.

Written in good Naskh. Not dated; apparently 8th century A.H. Foll. 2-12 and foll. 159-165 (which are dated A.H. 1292) are supplied in a later hand.

#### No. 535.

foll. 311; lines 33; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

#### شرح المواقف

#### SHARH AL MAWÂQIF.

A well-known commentary on Mawâqif, a famous treatise on the scholastic theology, divided into 8 Mawqaf, by Qâdî Aḍud (d. A.H. 756 = A.D. 1356).

By 'Alî bin Muḥannad علي بن محمد, commonly called As Sayyid Ash Sharîf Al Jurjânî السيد الشريف الجرجاني (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

The present copy, as well as the succeeding MS. which is another copy of the same, begins without preface, thus:—

ضمن خطبة كتابه الاشارة الى مقاصد علم الكلام اله •

The preface of the commentary, as given in the India Office copy (No. 438), begins as follows:—

سبحن من تقدست سبحات جماله اله •

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sultân-Giyâsad-dîn, the grandson of Timûr, who was dethroned in A.H. 809.

The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary see India Office, Nos. 438-45; Berlin, Nos. 1801-02; Leid, No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated; apparently 9th century A.H.

### No. 536.

fol. 342; lines 27; size  $9\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 986.

### No. 537.

fol. 319; lines 24; size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

حاشية الجلبى على شرح المواقف

## HĀSHIYAT AL CHALABĪ 'ALĀ SHARḤ AL MAWĀQIF.

A well-known gloss on *Sharḥ al Mawāqif* (see No. 536 above).

By Ḥasan bin Muḥammad Shāh al Fanārī حسن بن محمد شاه الفناري, commonly called Al Chalabī الجلبي, a famous author and scholar, known for his special merits in the Qur'ānic branches, jurisprudence and theology. The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople, where he composed a gloss on *Talwih* (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology; and on his return from Cairo he was appointed professor in the *Iznik Madrasah* of Constantinople. He was born in A.H. 840, and died in A.H. 886 = A.D. 1481. For his life and other works see Brock., vol. ii, p. 229; *Hadā'iq al Ḥanafiyyah*, p. 338.

Beginning:—

الحمد لله الذي تولمت الانعام في كبرياء ذاته و تحيرت الارهام  
في عظمة صفاته الحم •

For other copies of the work see Berġin, No. 1107; Cairo, vol. ii, p. 16.

A printed copy of the gloss is noticed in the 'Āsifiyah Library. No. 322.

Written in fair Naskh. Not dated; apparently 10th century A.H.

### No. 538.

fol. 338; lines 21; size 10 × 6; 7 × 3½.

العاشية تلحق شرح الوقاف

## AL HĀSHIYAT U 'ALĀ SHARH AL MĀWĀQIF.

A very detailed gloss on *Sharh Al Mawāqif* (No 535 above), explaining the text from the theological and philological points of view

By 'Abd alhakīm As Siyālkūtī السيلكوتي عبد الحكيم (d. A.H. 1087 = A.D. 1656). See No. 509 above.

Beginning:—

اللهم لك الحمد يوافي نعمك ويكافئ مزيد كرمك ..... اما بعد  
فهذه فوائد بل فوائد علقها على شرح الوقاف ..... عند قراءة قرّة العين  
لهذا الغريب عبد الله الملقب باللبيب الحم •

'Abd alhakīm, in the preface, tells us that the present composition is, with certain additions, a collection of the notes which he made on a copy of *Sharh Al Mawāqif*, studied under him by his son, 'Abdallāh, commonly known as Al Labīb, himself the author of a gloss on *Al Muṭawwal* (see Handlist, No. 2798).

One Muhammad 'Askari tells us, in a note at the end, that the present copy was compared in A.H. 1106 with a copy belonging to 'Abdallāh, the grandson of 'Abd alhakīm.

Written in Nasta'liq. Not dated; but the above note suggests that it was written in or before A.H. 1106.

## No. 539.

foll. 432; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same Written in Nasta'liq. Not dated; apparently 11th century A.H.

## No. 540.

foll. 193; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ 

الحاشية على الامور العامة

AL ḤĀSHIYAT 'ALĀ AL 'UMŪR AL  
'ĀMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of *Sharḥ Mawāqif*, on fundamental principles (الامور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A.H. 1069–1118 = A.D. 1659–1707).

By Mir Muhammad Zāhid bin Muhammad Aslam Al Harawī مير محمد زاهد بن محمد اسلم الهروي, commonly known as Mir Zāhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazārī (commander of one thousand) in the reign of Shāh Jahān. Our author's literary attainments and merits were fully appreciated by Shāh Jahān (A.H. 1037–1069 = A.D. 1628–1659), who first appointed him Hisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shāh Jahān's death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See *Subḥat al Marjān*, fol. 156\*; *Ḥadā'iq al Haniffiyah*, p. 428; *Taḍkira i Ulmā' Hind*, p. 188.

Beginning—

نحمدك يا من قصرت من وصف كماله السنة العلماء الاعظم .....  
توله مالا يفتن الخ انت تعلم ان المتبادر منه ان الامور العامة احوال  
الواجب والجوهر والعرض الخ \*

The work was printed in the 'Alawi Press, Delhi. A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Râmpûr Hand-list. Nos. 90-92; Aṣṣifīyah Hand-list. No. 34; India Office. Nos. 451-52.

The present copy is written in beautiful Naskh, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in or before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dā'ūd Khān Quraishī, an officer of Panj Hazārī in the reign of Aurangzāib, who was appointed Governor of Allāhābād in A.H. 1080 = A.D. 1670; see Beale. p. 119. This note is followed by another, dated A.H. 1102, written by Ibn Mihr Jān, who tells us that he received the present copy from the above-mentioned Dā'ūd Khān.

#### No. 541.

fol. 110; lines 19, size  $10\frac{1}{2} \times 5\frac{1}{4}$ ;  $7 \times 3$ .

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله مالا يختص النجم انت تعلم ان المتبادر منه ان الامور العامة  
النجم \*

Written in Nasta'liq. Not dated; apparently 12th century A.H.

#### No. 542.

fol. 67; lines 29; size  $10\frac{1}{2} \times 5\frac{1}{4}$ ;  $7 \times 3$ .

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta'liq. Dated A.H. 1141.

## No. 543.

foll. 71; lines 28; size  $12 \times 6$ ;  $10\frac{1}{2} \times 4\frac{1}{2}$ .

الحاشية على حاشية مير زاهد

AL HĀSHIYATU 'ALĀ HĀSHIYATI  
MĪR ZĀHID.

A very useful annotation of Mir Zāhid's gloss (Nos. 540-42 above), containing useful critical notes.

By Qāḍī Mubārak bin Muḥammad Dā'im al Fārūqī al Gupāmu'ī قاضي مبارك بن محمد دائم الفاروقي الغوپاموني, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavī Ḥamdallāh (d. A.H. 1180 = A.D. 1747). His commentary on Sullam (see Hand-list, No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gūpamu, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Taḍkira'i 'Ulamāi Hind, p. 174.

Beginning, without preface, thus:—

قوله ان المتبادر منه انه لا يقال كما كان موضوع العلم هو المعلوم  
او الوجود المطلق الخ \*

For other copies of the work see Rampūr printed list, Nos. 71-72; India Office, No. 453.

The present copy (which is defective at the end) bears three Arddidāhs, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta'liq. Not dated; but most probably written in or before A.H. 1192.

## No. 544.

foll. 57; lines 20; size  $10 \times 5\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 545.

fol. 134; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MĪR ZĀHID.

An annotation containing detailed notes on Mīr Zāhid's gloss (Nos. 540-42 above).

By Maulavi Barkatallāh مولوي بركت الله, designated Barkat 'Alī in the Rāmpūr Hand-list, No. 74; an Indian scholar of the 12th century A.H. He dedicated the present work to Amir al Umara' Najīb ad Dawlah (d. A.H. 1184 = A.D. 1770; see Beale, p. 290).

Beginning:—

يا من حمدة اول مواقف الكلام و آخر المقامد ..... قوله انت  
تعلم ان المتبادر منه ان انت خبير ان الشائع في عرفهم استعمال لفظ  
الاختصاص في المحمولات بالطبع \*

For another copy of the present work see Rāmpūr Hand-list, No. 74.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

## No. 546.

fol. 151; lines 21; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century, A.H.

## No. 547.

foll. 160; lines 19; size  $11\frac{1}{2} \times 7$ ;  $8 \times 4$ .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MĪR ZĀHID.

An annotation of Mir Zāhid's gloss (No. 540 above).

By Maulavī Zahrallāh bin Muḥammad Walī bin Ġulām Muṣṭafā a Mufti and scholar of Lucknow. He was born in A.H. 1174, and studied under his father and his uncle, Mullā Muḥammad Ḥasan. He is the author of some other glosses on different works; see Taḍkira'i 'Ulamāi' Hind, p. 100. The date of his death is omitted by his biographers; but since we know of certain of his pupils who studied under him in the 13th century A.H., we can place it in that century.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد وآله واصحابه  
اجمعين ..... قال المصنف ابي مالا يختم النعم اعلم انه قد وقع في  
تبئين معنى الامور العامة عبارات مضطربة النعم •

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in a note on the title-page, which runs thus:—حاشية مولوي ظهير الله سلمه at once suggests that the present copy was written in the author's lifetime.

Written in Nasta'liq. Not dated; apparently 13th century, A.H.

## No. 548.

foll. 454; lines 18; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MĪR ZĀHID.

An annotation containing detailed notes on Mir Zāhid's gloss (No. 540 above); much appreciated in India, these notes being remarkable for their critical acumen.



By 'Abdal 'Alī Muḥammad bin Nizāmaddīn نظام بن علي محمد بن نظام المعتمد بن نظام الدين, commonly called Baḥr al 'Ulūm (بحر العلوم), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and some others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shāhjahānpūr. However, shortly after, at the request of the Nawwāb of Rāmpūr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwāb, being unwilling to meet the expense, refused some admission. Baḥr al 'Ulūm, in displeasure at this action of the Nawwāb, resigned his service. Meantime, he was requested by Munshī Šadraddīn to accept the post of Principal of the Būhār Madrasah in Bardawan (Bengal). This he did, and worked there for some years. It was here that he composed قيامت نامه, a work in Persian on the events connected with the day of resurrection. See Būhār Lib. Cat., vol. i, No. 132. From Būhār he went to Madras; where he worked as a professor for some years, and died in A.H. 1225 = A.D. 1810. This is the date given by the authors of Ḥadā'iq al Hanafiyyah, p. 467; of the Rāmpūr Hand-list, No. 69; and of the 'Āṣifiyyah Library, No. 376. On the other hand, the author of the first volume of the Būhār Library Catalogue gives the date of his death as A.H. 1226; whereas the author of Taḍkirat al 'Ulamā'i Hind, p. 123, and Dr. Hidāyat Ḥusain, in Būhār Lib. Cat., vol. ii, p. 163, say that he died in A.H. 1235. The date A.H. 1235 may safely be rejected, however, in view of the fact that Ḥāfiẓ Gulām Muḥammad, in his work, Aṣ Ṣaulat al 'Aqariyyah (see No. 584 below), which was composed in A.H. 1227, mentions Baḥr al 'Ulūm as his teacher, and uses the words قدس الله الباري منواه which are always used of a deceased person, thus indicating that Baḥr al 'Ulūm was no longer alive in A.H. 1227. As regards the other dates given, viz., 1225 and 1226 A.H., we have no clue as to which should be preferred.

Beginning :—

إن أجل كلام ينطلق باللسان ..... أما بعد فيقول العبد الرجائي .....  
 عبد العلي محمد أبو العياش ابن نظام الملة والدين الأنصاري .....  
 إن الأمور العامة من أجل العلوم العقلية ..... قوله لي مالا يختص به  
 أعلم أنه قد وقع في تفسير الأمور العامة عبارات مضطربة إلى \*

The author, in the preface, gives some description of *Sharḥ al Mawâqif* and of the gloss upon it by *Mir Zâhid*.

For other copies of the work see *Râmpûr*, Nos. 68-70; '*Āsifiyah*, No. 376.

Written in *Nasta'liq*. Not dated; apparently 13th century A.H.

*Maulavi Sa'id* of *Patna* (see *Lib. Cat.*, vol. v, part i, No. 227) tells us, in an autograph note at the beginning, that the MS. was for some time in his possession.

### No. 549.

fol. 216; lines 17; size  $12\frac{1}{2} \times 8$ ;  $8 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قوله اي مالا يختص النعم انه قد وقع في تفسير الامور العامة  
عبارات مضطربة النعم •

Written in *Nasta'liq*. Not dated; apparently 14th century A.H.

### No. 550.

fol. 120; lines 17; size  $8 \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

شرح العقائد العنصرية

## SHARḤU AL 'AQĀ'ID AL AḌUDĪYAH.

(Also known as 'Aqâ'id u Mullâ Jalâl.)

A very popular commentary on 'Aqâ'id Aḍudīyah, a treatise on the principles of faith written, from the Sunni standpoint, by Qāḍī 'Aḍud (d. A.H. 756 = A.D. 1355). For a copy of this treatise see *Br. Mus. Suppl.* No. 1206/3.

By Jalâluddīn Muḥammad bin As'ad As Sīddīqī Ad Dawwānī جلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known as محقق دواني (the scholar of Dawwān). He was born in A.H. 830 in Dawwān, a district in Gazarân, where his father was a Qāḍī. He worked as a professor of

the Madrasah Aitam in Shīrāz, and then as a Qādi of the same place. He is the author of a number of works, most of them on the subjects referred to above. In all, 35 works of his are enumerated in Brock., vol. ii, p. 217. The literary disputes between the author and Ṣadraddīn Aṣḥ Shīrāzī (d. A.H. 930=A.D. 1523) are not unknown to scholars. See, for the subject of one of these disputes, No. 603 below. He died in A.H. 907=A.D. 1501; see Rieu, *Persian Cat.*, vol. ii, p. 442<sup>b</sup>; Brock., vol. ii, p. 217; Ḥabīb as Siyar, vol. iii, part iv, p. 111.

Beginning:—

يا من وفقنا لتحقيق العقائد الاسلامية ..... وبعد فيقول المحتاج  
الى ربه الغني محمد بن اسعد الصديقي الدراني ان العقائد العضية  
لم تدع قاعدة من اصول الدينية الم

Dawwānī, in the preface, tells us that it is the first commentary to be written on the treatise; but an earlier commentary by Muḥammad ad Dāmaḡānī is noticed in Cairo, vol. ii, p. 38; *Cf.* Library Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H. 905, is the last composition of the author. Though technically a commentary, it is looked upon as an independent work on the subject. Hence it is known as 'Aqā'id Mullā Jalāl; has been introduced into the course of studies in theology in many Madrasahs; and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople, A.H. 1232; Cairo, A.H. 1296; Delhi, A.D. 1879.

For other copies of the work see Rāmpūr Library, Nos. 202-6; 'Asīfiyah Library, Nos. 21, 127, 373; Berlin, No. 1994; Leid, No. 2026; India Office, Nos. 445-48, 466<sup>1</sup>.

Written in Nasta'liq. Dated A.H. 1035.

### No. 551.

fol. 58; lines 21; size 11×7; 8×3½.

The Same.

Another copy of the same. Written in Naskh. Dated A.H. 1116. It is noted, at the end, by one Jān 'Alī, that the present MS. was purchased for the Royal Library of Akbar II. (A.H. 1221-53 =

A.D. 1806-37). One Mullâ Muhammad bin Ahmad bin Rasûl, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

### No. 552.

fol. 84; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 6\frac{1}{2}$ .

العاشية على شرح العقائد العنصرية

## AL HÂSHIYATU 'ALÂ SHARH AL 'AQÂ'ID AL ADUDÎYAH.

(Also known as Khânqâhiyah.)

An incomplete copy of a well-known gloss on Dawwânî's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yûsuf bin Muhammad Jân al Qarâbâgî يوسف بن محمد جان القراباغى, one of the eminent scholars of the 11th century. He was born in Qarâbâg, a village in Hamadân. He died about A.H. 1034 = A.D. 1624; see Khûlâsat al Aşar, vol. iv, p. 510. Hâj. Khal., vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا احمد و كيف احمد ..... فيقول الاحوج ..... ابن محمد جان

القراباغى ..... و سميت بالخانقاهي الن \*

The author composed the present gloss, which is his first composition, at a Khânqâh of Samargand. Hence it is sometimes known as Khânqâhiyah. He dedicated the gloss to Şufî Abû Hâmid Khalilallâh.

For other copies of the work see India Office, No. 459; Râmpûr, Nos. 116-117. A printed copy of the gloss, dated A.H. 1289, is noticed in Râmpûr, No. 15.

Written in Nasta'liq. Dated 1102 A.H.

## No. 553.

fol. 106; lines 15; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated; apparently 14th century A.H.

## No. 554.

fol. 47; lines 23; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

العاشية على شرح العقائد العضية

AL HĀSHIYATU 'ALĀ SHARH AL  
'AQĀ'ID 'AL ADĪYAH.

A gloss on Dawwānī's commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwānī. In some cases a philological explanation of the words is also given.

By 'Abdallāh al-Siyālkūtī عبد الحكيم السيالكوتي (d. A.H. 1067 = A.D. 1658; see No. 509, above).

Beginning:—

وهو انسان الضمير راجع الى لفظ النبي المذكور صريحاً فان التعيين

مستفاد من اللام فما قيل انه راجع الى المطلق المذكور ضمناً توهم الغ \*

Two copies of the gloss are mentioned in Rāmpūr, Nos. 111-13.

The colophon runs thus:—

تمت العاشية الميمونة من مصنفات عبد الحكيم السيالكوتي على

شرح العقائد مولانا جلال الدين الدواني \*

Written in fair Nasta'liq, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 12th century A.H.

## No. 555.

fol. 60; lines 11; size  $8\frac{1}{2} \times 4$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

فخر الحواشي

## FAKHR AL HAWĀSHĪ.

An annotation of Dawwānī's commentary (see No. 550 above). and on its gloss, No. 552 above.

By Muḥammad bin 'Abdal'aziz بن عبد العزيز العزیز, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37\*, mentions his father's Persian work كشف الغطاء on Khilafat, which is also incidentally mentioned in Persian Cat., vol. viii, p. 90. 'Abdal'aziz, the father of the writer, was a poet, known as 'Izzat. He held a manṣab of 700 in the reign of Aurangzāib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3.

Beginning:—

الحمد لله الذي خصصنا بمراتب الادراك و التمييز و الصلوة و السلام  
على من علمنا بان العلم شيء عزيز لا يعطى الا لعبد عزيز و بعد فيقول  
العبد المفتقر الى رحمة الله ..... محمد بن الشيخ في اهل التمييز المدعو  
بفخر الدين ان هذه فوائد شريفة ..... متعلقة بحل شرح العقائد  
العضدية و حواشي اليوسفية و كان شروع ذلك في آخر خلافة الامام ...  
عالمكير بادشاه غازي محمد اورنگ زيب و اختتامه سنة مائة و الف  
و ثمان من الهجرة ... و سميته بفخر الحواشي على كشف الغواشي  
الشم

Written in Nasta'liq. The frequent corrections and alterations suggest that the present is an autograph copy.

No. 556.

foll. 74; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الحاشية على شرح العقائد العنصرية

AL ḤĀSHIYATU 'ĀLA SHARḤ AL  
'AQĀ'ID AL ADUDĪYAH.

A gloss on Dawwānī's commentary (No. 550 above), containing logical explanations of the points requiring such explanations.

By Mullā Nizāmaddin bin Qutbaddin as Si'ālāwī ملا نظام الدين بن قطب الدين السهالوي, the father of Baḥr al 'Ulūm (d. A.H. 1225 = A.D. 1810; see No. 548, above). He studied under his father, and under Amānallāh al Banārāsī (d. A.H. 1133 = A.D. 1720) Fatiḥa'i Farāḡ, the ceremony observed on his completing his studies, was performed by a Ṣūfī, Gulām Naqshband (d. A.H. 1126 = A.D. 1714). He received spiritual training from 'Abdarrazzāq al Hānsawī. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Taḍkira'i 'Ulamā'i Hind, p. 42; Ḥadā'iq al Ḥan-fiyah, p. 445.

Beginning, without preface, thus:—

قوله هو انسان الخ لا يرتب ان حاصل الضمير مذکور صريحاً وهو الغيبي  
اذا الخصوصية انما جاءت من تلقاء لام التعريف فهو لا يحدش صراحته الخ •

The author's name does not appear anywhere in the text; but a note on the title-page, which runs thus:— حاشية ملا نظام الدين والد ، tells us that the present gloss is by Mullā Nizāmaddin. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12<sup>n</sup> from Nizāmaddin's gloss, a passage which will be found on fol. 6<sup>a</sup> of the present MS. :—

تحريرة ان المقدمات مسلمة غير منتجة للمطلوب •

A copy of the present gloss is noticed in Rāmpūr, No. 281.

Written in Nasta'liq. Dated A.H. 1249.

## No. 557.

fol. 34; lines 22; size 10×7; 7×4.

الحاشية على شرح العقائد العنصرية

AL ḤASHIYATU 'ALĀ SHARḤ AL  
'AQĀ'ID AL ADUDĪYAH.

A gloss on Dawwānī's commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullā Kamāladdīn as Siḥālāwī ملاحالدين السهالوي, a prominent scholar of India, who studied under Mullā Nizāmaddīn (see No. 556 above). He died in A.H. 1175=A.D. 1761; see Taḍkira'i 'Ulamā'i Hind, p. 173.

Beginning:—

قال الشارح هو انسان اقول المعروف بالام هو المطلق مع التخصيص  
الحاصل من قبل الام فهو عربي لا يمنع الاطلاق انه •

For two other copies of the gloss see Rāmpūr, Nos. 1118-9.

Written in Nasta'liq. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badradduḡa, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

## No. 558.

fol. 44; lines 24; size 11½×5½; 8½×4.

الحاشية على شرح العقائد العنصرية

AL ḤASHIYATU 'ALĀ SHARḤ AL  
'AQĀ'ID AL ADUDĪYAH.

A very useful gloss on Dawwānī's commentary (No. 550 above), containing critical and exegetic notes.

By 'Abdarrahmān bin 'Abdarrasūl ar Raḥmānī بنالرحمن بنعبدالرسول الرحمانى, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دل على ذاته بذاته ونفزة عن مجانسة مصنوعاته .....  
وبعد فيقول الفقير الى التاكيد السبعاني عبد الرحمن بن عبد الرسول



الرحماني ان هذه حواشي معلقة على الشرح المشهور للمقائيد العصرية  
قد كنت قيدتها في سالف الزمان فاردت الآن ان احزرها مفصلة مبرورة .....  
مستعيناً بالله الكريم ومتوكلاً على الهي العظيم الخ \*

According to the author's statement in the preface, the present work is an enlargement of certain notes which he made on Dawwānī's commentary.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

### No. 559.

fol. 71; lines 16; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century A.H.

### No. 560.

fol. 386; lines 27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 5\frac{1}{2}$ .

شرح المقاصد

## SHARḤ AL MAQĀSID.

A very popular commentary by Sa'daddīn al Taftāzānī (d. A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise on theology, called *Al Maqāsid*; composed in Samarqand, A.H. 784.

The present copy, omitting the original preface, for which is substituted a short preface by some one else, begins thus:—

لك الحمد والمنة وعلى رسولك واصحابه الصلوة والتحية وبك

الاستعانة ومنك التوفيق وعليك التوكل واليك التفويض \*

The original preface of the commentary (see pp. 1-2 of the printed edition, Constantinople, A.H. 1277) begins thus:—

لك الحمد يا من بيده ملكوت كل شيء وبه اعتصامة ومن عنده

ابتنادو كل حي واليه معادة الخ

The present copy, and the above referred to printed copy, agree verbatim from the passage *اعلم ان للانسان قوة نظرية كمالها معرفة حقائق* (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No. 461; A. S., No. 2364; Kopr., Nos. 854-55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but foll. 1-144 are supplied in a later hand.

### No. 561.

foll. 310; lines 17; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

### تذهيب التهذيب

### TADHÎB AT TAHDÎB.

A detailed commentary on the 2nd part (Theology) of At Tahdîb, a work of Sa'daddîn at Taftâzânî (*d.* A.H. 791 = A.D. 1389; see No. 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddîn's object in this composition was to indicate the connection between theology and logic, and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No. 2634/1.

By Abû Yûsuf Muḥammad bin Ya'qûb al Banbânî *ابو يوسف محمد بن يعقوب البنباني*, a scholar of the 11th century A.H.; see Lib. Cat., vol. ii, No. 474.

Beginning:—

إلّهم اقدم وجذاب القدس و الكبرياء محفوف بالجبروت و حاتم  
احجم و نقاب الحمد و الثناء مكشوف في الملك و الملكوت ..... فيقول  
الفقيه الفضل الرباني ابو يوسف محمد بن يعقوب البنباني ... و سميته  
بتذهيب التهذيب الم \*

The commentary is a rare one, only one other copy of the same having been noted, viz., Asifiyah Library, No. 183.

Written in Nasta'liq. Dated A.H. 1193.

## No. 562.

foll. 88; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4\frac{1}{2}$ 

الامامة في درة القلائد

## AL IŞÂBATU FÎ DURRAT AL QALÂ'ID.

A rare commentary on *Durrat al Qalâid*, a versified treatise dealing with the main points of theology, and containing 100 couplets, composed in A.H. 793 by some Hanafi scholar, whose name is not known. The commentator himself could not trace the author's name, as appears from the following passage in the commentary:—

و النظم لبعض الفضلاء السابقين من الحنفية \*

By Ahmad bin Muhammad al Madani *الحمد بن محمد المدني*, a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071 = A.D. 1660; see Brock., vol. ii, p. 205; *Khulâsat al Aşar*, vol. i, p. 342; *Tâj at Tabaqât*, vol. xi, fol. 340.

Beginning:—

الحمد لله ولي النعماء باسط الجود على اهل الارض والسماء احمده  
جميع معامدة النج \*

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1067.

The following couplets in *Durrat al Qalâid* indicate the title of the work, date of composition, and number of couplets contained in the same.

باسم الهنا على الصمد	الواحد الفرد القديم الاحد
سينها بدرة القلائد	وغرة الاصول بالعقائد
ايانها من مائة لم تزد	فليس فيها من كسور العدد
من سنة اثلاث والتسعين	وسبعماية مضت سنينا

A note at the end tells us that the present MS. was compared with an autograph copy of the commentary.

Written in fair Naskh. Dated A.H. 1067.

## No. 563.

fol. 84; lines 19; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

المسامرة في شرح المسامرة

# AL MUSÂMARAH FÎ SHARH AL MUSÂYARAH.

A commentary on *Al Musâyah*, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdîn Ibn al Humâm (d. A.H. 861 = A.D. 1456). For a copy of *Musâyah* see Berlin, No. 1826. As we are told by its author, *Al Musâyah* is an abridgment of *Al Qudsiyah*, a work on theology by Gazzâlî (d. A.H. 505 = A.D. 1111).

By Kamâladdîn Abu'l Ma'âlî Muḥammad bin Aḥmad al Maqdisî Ash Shâfi'î الشافعي المقدسي الشافعي محمد بن أحمد المعالي، a scholar of the 10th century A.H., belonging to the Shâfi'î school and the Qâdiriyyah order of Sūfism. He studied under Ibn al Humâm (the author of the text) and Ibn Hajar (d. A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500; see *An Nûr as Sâfir*, fol. 147<sup>a</sup>; Brock., vol. ii, p. 226.

Beginning:—

حمدا لمن رسم على صفحات الكائنات دلائل توحيدة ..... وبعد  
فهذا توضيح كتاب المسامرة في العقائد ..... تأليف شيخنا كمال الدين  
محمد ابن الهمام •

For other copies of the work see Leiden, No. 2038; Cairo, vol. ii, No. 53; Alger, No. 559.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 564.

foll. 407 ; lines 39 ; size  $10\frac{1}{2} \times 7$  ;  $9\frac{1}{2} \times 6$ .

[ الكتاب في علم الكلام ]

## AL KITĀBU FĪ 'ILM AL KALĀM.

An autograph copy of a voluminous and exceedingly valuable work on Sunnī Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On foll. 4<sup>b</sup>-51 of the present volume, the treatise الغياني by Imām al Ḥaramain (d. A.H. 478 = A.D. 1085 ; see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume :—

I. *الصفات و الاسماء* by 'Abdal Qāhir al Baġdādī (d. A.H. 429 = A.D. 1037).

II. *شعب الايمان* by Ḥalīmī (d. A.H. 403 = A.D. 1012).

III. *المقصد الاسنى* by Ġazzālī (d. A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows :—

I. foll. 1-52. Part (incomplete) of the 9th Bāb of the 3rd Kitāb on Imāmat and Khilāfat.

II. foll. 53-97<sup>a</sup>. 10th Bāb of the 3rd Kitāb on conversion, and on apostasy from Islām, with warnings against the same الباب العاشر من الكتاب الثالث في الردة.

III. foll. 97<sup>b</sup>-98<sup>a</sup>. Khatimah (epilogue) to the preceding chapter خاتمة فيما يحصل به توبة المرتد.

IV. foll. 98<sup>b</sup>-407. 4th Kitāb, subdivided into 10 Bābs الكتاب الرابع اشتمل على عشرة ابواب.

(i) foll. 98<sup>b</sup>-147<sup>a</sup>. 1st Bāb of the 4th Kitāb, defining 'Imām الاول من ابواب شعب الايمان القول في الايمان.

(ii) foll. 147<sup>b</sup>-407. 2nd Bāb (incomplete) of the 4th Kitāb, on

الباب الثاني من الكتاب belief in the Prophet and in other prophets  
في شعب الايمان من اعتقاد نبوة النبي و سائر الانبياء و الاعتراف بها

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS., which is occupied with a long preliminary discussion (fol. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet :—

و وصل الايمان بعامة اسماء الله و صفاته لاقتصار العقائد التي سبق وصفها و تعديدها بمعانيها و اثبات الرسول صلى الله عليه و سلم بالالفاظ الدالة عليها فان تصديقه في الرسالة يأتي على قبولها منه اله \*

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume; for the present volume ends with the theological definition of حنان, one of the 99 names of God, while the next begins with the definition of مقيت another (and the last) of the 99 names of God, as appears from the following words of the colophon :—

و يتلوه في النبي بعدة اسم المقيت جل و على \*

On fol. 67<sup>b</sup>, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islam, thus :—

اعلم و ثقنا الله و اياك قدمنا القول في منشأ الضلالات و البدع كما ذكر الشهرستاني في اوائل الكتاب الثاني من تأليفنا هذا \*

The theories of the Galatîyah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol. 380<sup>b</sup> thus :—

و منها اثبات المحاسبة عن الخلق ..... و في هذا ابطال من انكر محاسبة الصانع عن عبادة كما ذهب اليه الغلطية من الجهمية و ابطال قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب اليه سالم البصري ..... و منها ابطال قول هشام القرطبي ..... لان هشاماً حرم على الناس ان يقولوا حسبنا الله و نعم الوكيل اله \*

On fol. 71<sup>a</sup>, the author refers to the *Shaitāniyah* (شيطانية) sect, who deny the personality of Satan, and to some of their theories, which are not generally known, thus:—

اما الشيطانية اصحاب شيطان الطاق حكى عنه القول بكثير من تشبهات الروافض و زاد عليهم بقوله ان الله تعالى يعلم الاشياء اذا قدرها و ارادها و التقدير عند الارادة و الارادة فعل النعم •

Author: 'Abdallāh Abū Bakr bin Hasan an Nawawī أبو بكر بن حسن النووي. The works of reference do not provide us with any account of the author; but the author himself, in the colophon quoted below, tells us that he was born in Nawā, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407:—

وقع الفراغ من هذا السفر المبارك على يدمؤلفه عبد الله أبي بكر ابن حسن النوروي مولدًا ثم الدمشقي ..... وكن الفراغ منه ... يوم الجمعة ..... ثامن ذي القعدة سنة عشرة وثمانمائة ..... و الحمد لله علي كل حال ..... و يتلوه بعده اسم المقيت النعم •

Hence he was a scholar of the 9th century A.H. The author mention his *Shaikh* (teacher), Abū Bakr al Mausilī (d. A.H. 797 = A.D. 1395; see Brock., vol. ii, p. 166), on fol. 399<sup>a</sup>; and refers to his work, *Futūḥ Ar Raḥmān*, thus:—

قال شيخنا أبو بكر الموصلي قدس الله في كتابه المسمى بفنوح الرحمن النعم •

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus:—

لزم ولا يتعدى كقولنا ..... يتعلق بمقتضاء لغيره كوصفنا بأنه عالم قادر النعم •

The larger portion of foll. 1-12 is damaged.

Written in fair Naskh. Dated A.H. 810.

No. 565.

foll. 52 ; lines 21 ; size  $9 \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 5$ .

المصباح

## AL MIṢBĀḤ.

A rare commentary on Umm al Barāhin, a well-known work on mystic theology, by Sanūsī (d. A.H. 895 = A.D. 1490). For a copy of the text see Berlin, No. 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawāhir aṣ Ṣaman.

By Muḥammad bin 'Abdarrahīm bin Ibrāhīm bin Ḥasan al Ḥanafī محمد بن عبد الرحيم بن ابراهيم بن حسن الحنفي. The dates of the commentator are not mentioned in our biographical works ; but the fact that he quotes many authors in this work, the latest of whom is Ahmad al Khafāji (d. A.H. 1069 = A.D. 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin, No. 4547, he died about A.H. 1100 = A.D. 1688.

Beginning :—

الحمد لله الذي تفرّد بوجوب الوجود و افاض جوده على كل موجود  
 ..... و بعد فيقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم  
 بن حسن الحنفي ..... قد كنت شرحنا ام البراهين .....  
 شرحا سمّيته الجوهر الثمين ثم رأيت كبير الحجم ..... فشرحت في شرح  
 لها متوسط ..... و سمّيته بالمصباح الخ \*

Written in fair Naskh. Dated A.H. 1199.

Scribe : حافظ محمد امين.



## No. 566.

fol. 40; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الحاشية على شرح الهددي لام البراهين

**AL HĀSHIYATU 'ALĀ SHARḤ AL  
HUDHUDĪ LI UMM AL  
BARĀHĪN.**

(Designated, in Cairo, vol. ii, p. 21, *Al Hawāshī al Bahiyah*.)

A detailed annotation of Sanūsī's *Umm al Barāhīn* (mentioned in the preceding notice) and of the commentary on this work by Hudhudī (for a copy of which see Berlin, No. 2019).

By *Shaiḫ Ḥusain an Namāwī* الشيخ حسين النامي, a scholar of the 11th century A.H.; see Cairo, vol. ii, p. 21, where three copies of the present annotation are mentioned, the oldest of these being dated A.H. 1097. In Berlin, No. 2019, referred to above, Hudhudī is stated to be a scholar of the 12th century A.H.; but if, as stated above, *Shaiḫ Ḥusain* (who annotated Hudhudī's commentary) belonged to the 11th century, this is obviously a mistake.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام الا تمان الا كملان على سيدنا  
محمد سيد ولد عدنان ..... وبعد فهذه حواشي و فوائد و نكت  
جمعتها من كتب القوم على العقيدة المسماة بام البراهين ..... و شرحها  
للهددي الم \*

Written in good Naskh. Dated A.H. 1182.

## No. 567.

fol. 353; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

المواقيت و الجواهر

**AL YAWĀQĪT WA AL JAWĀHIR.**

A work on theology, treating of those special points of theology which are the subject of dispute between the Sūfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the *Śūfis* in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, Z.D.M.G., vol. xxi, p. 271.

Author : 'Abdalwabbâb bin Ahmad bin 'Alī ash *Shā'rānī* عبد الوهاب بن احمد بن علي الشمراني, the most prominent *Śūfi* scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 *Śūfi* *Shāikhs*. See *Al Lawâiqih*, Hand-list, No. 2446, foli. 328-404. He composed a number of works on different subjects. In all, 48 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973 = A.D. 1565; see *Tāj at Tabaqât*, vol. x, fol. 497; *Al Khitâṭ* at Tawfiqiyyah, vol. xiv, pp. 109-112; Huart, p. 380; Nicholson, p. 448; Brock., loc. cit; Z.D.M.G., vols. xx, p. i, xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues; but Hâj. Khāl., in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37, and vol. vi, p. 285 gives the following different dates : A.H. 960, 973, 976.

Beginning :—

الحمد لله رب العالمين واصلني واسلم علي سددنا محمد وعلي  
سائر الانبياء ..... هذا كتاب الغته في علم العقائد وسميته باليوافيت  
و الجواهر في بيان عقائد الاكبر ..... وذلك لان المدار في العقائد على  
هاتين الطائفتين اذ الخلق كلهم قسمان إما اهل نظر واستدلال وإما اهل  
كشف وعيان فربما ظن من لاخوض له في الشريعة ان كلام احدي  
الطائفتين مخالف للاخرى فقصدت في الكتاب الجمع بينهما ..... وهذا  
لا اعلم لاحدا سبقني اليه الخ \*

For other copies of the work see Br. Mus., No. 187; India Office, No. 674; Goth., No. 898; Wien, No. 1922; Berlin, No. 2039; Alger, No 926.

The work has been several times printed in Cairo, viz., in A.H. 1277, 1305, 1306, 1308.

Written in fair Naskh. Not dated; apparently 11th century A.H.

## No. 568.

fol. 208; lines 22; size  $11 \times 7$ ;  $8 \times 4\frac{1}{2}$ .

الصواعق المعدومة

## AŞ ŞAWÂ'IQ AL MUḤRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the Shi'a sects. The author upholds Sunni views on the subject strongly, condemning those of the Shi'as. The present work is a supplement to the author's work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a Khâtimah. Several Shi'a authors composed works in refutation of our present work. See *Kashf al Hujub*, fol. 45<sup>b</sup>. Aş Şawârim, by Shustari (d. A.H. 1019 = A.D. 1610; see No. 623 below), is the best known work on the subject. For a copy of which see Bâhâr Lib. Cat., vol. ii, No. 112.

Author: Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî شهاب الدين أحمد بن محمد بن علي بن حجر الهيثمي (d. A.H. 974 = A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبيه الم \*

For other copies of the work see Berlin. Nos. 2128-30; Goth., No. 861; Br. Mus. Suppl., No. 192; India Office, Nos. 181-4. The work was printed in Cairo, A.H. 1307, and again in A.H. 1308.

Written in fair Naskh. Dated A.H. 1090.

Scribe: ملا ابوة.

## No. 569.

fol. 140; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

عصمة الانبياء

## 'IŞMAT AL ANBIYĀ'.

A very rare work, not mentioned in any catalogue, dealing exclusively with 'Ismat al Anbiyā' (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works; but separate compositions on the subject are few in number. A work on the present subject, under the same title, by Fakhraddîn ar Râsî (d. A.H. 606 = A.D. 1209; see No. 517 above) is mentioned in Berlin, No. 2528. The present work is divided into a Muqaddimah and the following 3 Faṣls:—

- I. foll. 9-22<sup>a</sup>. الفصل الاول في بيان ان الانبياء عليهم الصلوة و السلام  
معصومون عن الكفر و الكبائر
- II. foll. 22<sup>b</sup>-38<sup>a</sup>. الفصل الثاني في بيان عصمتهم عليهم الصلوة و السلام  
عن المعصي التي دون الكفر
- III. foll. 38<sup>b</sup>-149. الفصل الثالث في بيان القصص من هذا الجنس المنسوبة  
اليهم

The author dedicated the present work to Prince Mu'izzaddîn Muhammad Kâmrân (d. A.H. 964 = A.D. 1556; see this Library's Persian Cat., vol. ii, pp. 215-222).

Author:—‘Abdallâh bin Shamsaddîn bin Jamâladdîn al Anṣārî. عبد الله بن شمس الدين بن جمال الدين الانصاري. He belonged by descent to the Anṣārî tribe of Arabia. Some of his ancestors settled in Sultân-pûr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Ṣūfî of great repute, and flourished during the reign of Humâ'yûn (A.H. 937-963 = A.D. 1530-1556), who honoured him for his literary attainments with the title of Shaikh al Islâm and, as a Ṣūfî, with the title of Makhdûm al Mulk.

He was so strict and orthodox a Sunni, that he held that the 3rd Daftar of Raudat al Aḥbâb (see this Library's Persian Cat., vol. vi, Nos. 496-97) was not by Jâmâladdîn (d. A.H. 926 = A.D. 1519), but was a later Shî'â addition, seeing that Jâmâladdîn was a known supporter of the views of the Sunnis, whereas the 3rd Daftar contains passages supporting Shî'â views. This was the subject of dispute between our author and ‘Abdalqâdir Badâ'yûnî, the author of the well-known Muntakhab at Tawârikh. (For a description of the dispute, see Muntakhab at Tawârikh, this Library's Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujarât, A.H. 990 = A.D. 1582; see Muntakhab at Tawârikh, loc. cit.; Taḍkira‘i ‘Ulamâ‘i Hind, p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of Ḥadâ‘iq al Ḥanafiyah, p. 397, mentions our author's death in A.H. 1006 = A.D. 1597.

Beginning:—

بَكِّ اعْتَصِم يَا عَزِيزُ يَا كَرِيمُ وَمَنْ يَعْتَصِمَ بِاللَّهِ فَقَدْ هَدَى إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ..... وَبَعْدَ فَيَقُولُ الْعَبْدُ الْمَعْتَصِمُ بِعِصْمَةِ اللَّهِ الْبَارِي عَبْدِ اللَّهِ  
بِْنِ شَمْسِ الدِّينِ بْنِ جَمَالِ الدِّينِ الْإِنصَارِيِّ عَصَمَهُ اللَّهُ عَنْ خُلْفِ الْقَوْلِ .....  
وَمُلَاطَهَرٍ مِنْ أَنَّهُ سَمِيَ نَبِيَّ آخِرِ الزَّمَانِ وَهُوَ الْمَلَقَبُ بِعِزِّ الدِّينِ مُحَمَّدٍ  
كَاسِرٍ مِنَ اللَّهِ عَلَى الْبَرَايَا بِتَأْيِيدِهِ ..... وَسَمِيَتْهُ بِعِصْمَةِ الْإِنْبِيَاءِ ... مُتَعَدِّدًا  
لِذَلِكَ الْمَلِكِ الَّذِي تَلْقَى النَّاسَ لَامِرَةً بِالْقَبُولِ الْغَلِيظِ •

The use, in the preface, of the verb عصى in several different forms is noteworthy.

Written in fair Naskh. Dated A.H. 1133.

Scribe: شيخ عبد الله.

No. 570.

fol. 110; lines 15; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

تحف المرید بجوهرة التوحيد

ITHÂF AL MURÎD BI JAWHAR  
AT TAWHÎD.

The present work is an enlargement of Irshâd al Murîd, a concise commentary by the same author on Jawhar at Tawhîd, a versified treatise on theology by the commentator's father, Ibrâhîm al Liqânî (d. A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise see Râmpûr Library, Nos. 201-202.

Author: ' Abdassalâm bin Ibrâhîm al Mâlîkî al Liqânî عبد السلام بن ابراهيم المالكي اللقاني, son of the above-mentioned Ibrâhîm al Liqânî, the author of Jawhar at 'Tawhîd. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father as professor of Al Jâmi' al Azhar, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works see Khulâsat al Aşar, vol. ii, p. 417; Brook., vol. ii, p. 307.

Beginning:—

الحمد لله الذي رفع لاهل السنة المعصية في الخلقين اعلامه  
الجم \*

For other copies of the work see Munich, Nos. 148-149; Paris, Nos. 1281-82; Alger., Nos 705-7. The work was printed in Cairo, A.H. 1282.

Written in fair Naskh. Dated A.H. 1130.

Scribe: سيد محمد بن عبد الله الكافي.

No. 571.

fol. 97; lines 23; size  $9 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same.

Written in good Naskh. Not dated; apparently 13th century

## No. 572.

foll. 99; lines 19; size  $8 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 8$ .

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 1203.

Scribe: حسين بن عبدالرحمن.

## No. 573.

foll. 6; lines 23; size  $8\frac{1}{2} \times 6$ ;  $7 \times 4$ .

فيض الاله المتعال باثبات كرامات الاولياء

في الحياة و بعد الموت

FAID AL ILÂH AL 'MUTA'ÂL BI  
IŞBÂTI KARÂMÂT AL AWLIYÂ'  
FÎ AL HAYÂT WA BA'D  
AL MAMÂT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author: Aḥmad al Jawhārī أحمد الجوهري, a scholar, Ṣūfī and disciple of 'Abdalwahrāb ash Sha'rānī (d. A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Ṣūfī Aḥmad bin Muḥammad al Jawhārī, who died in A.H. 1075 = A.D. 1664, is noticed in 'Iqd al Jawāhir, fol. 198<sup>a</sup>; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawhārī, the author of the present treatise.

Beginning:—

الحمد لله رب العالمين ... قال الشيخ أحمد الجوهري ..... اعلم  
ونقنا لما هو الحق المبين \*

The present is a transcription of an autograph copy. No other copy of the treatise is known to us.

Written in fair Naskh. Not dated; apparently 13th century A.H.

## No. 574.

foll. 113; lines 27; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

متسعة الميدان في اثبات وجه الوزن و آلة الميزان

MUTTASI'AT AL MÎDÂN FÎ IŞBÂT  
WAJH AL WAZN WA 'ÂLAT  
AL MÎZÂN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur'ân and Ḥadīṣ. The Mu'tazilî and some other sects of Muhammadans explain those passages of the Qur'ân and Ḥadīṣ allegorically, and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author: 'Abdalqâdir bin Muḥammad bin Aḥmad bin Mubârak bin 'Abdallâh ar Râshidî عبد الله بن مبارك بن أحمد بن محمد بن عبد القادر بن محمد بن عبد الله الراشدي, a Qâdî of Constantine (in Africa), of the 11th century A.H. belonging to the Mâlîkî school.

Beginning:—

حمدالمقيم الوزن ..... و بعد فيقول القاضي بقسطينية .....  
وهو الراجي عفو القادر الراشدي عبد القادر ..... فظهر انها رسالة جلية  
من ثم استحققت ان يسمى متسعة الميدان في اثبات وجه الوزن و آلة  
الميزان الخ \*

At the end the author gives us his genealogical table, in which he traces his descent from 'Ali, the 4th Caliph.

Written in Magrabi character. Not dated; apparently 11th century A.H.

## No. 575.

fol. 9; lines 23; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

حاشية على رسالة علامات الساعة

## HĀSHIYATU 'ALĀ RISĀLAT I 'ALĀMĀT AS SĀ'AH.

An annotation of the gloss of 'Alī al Ajhūrī (*d.* A.H. 1066 = A.D. 1656) on the treatise of Ibn Abī Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Alī ash Shaibani علي الشيباني, a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned 'Alī al Ajhūrī.

Beginning:—

الحمد لله رب العالمين والصلوة والسلام ... على سيد المرسلين  
و على آله وصحبه اجمعين ..... وبعد فيقول العبد الفقير الى ربه الغني  
على الشيباني الشافعي هذه رسالة تتعلق بعلامات الساعة عن سيدي  
علي الا جهوري في حاشية على رسالة ابن ابي زيد ..... قال سيدي  
الا جهوري اول اشتراط الساعة خروج الترك الخ •

No other copy of the present annotation is known to us.

Written in fair Naskh. Not dated; apparently 12th century A.H.

## No. 576.

fol. 18; lines 17; size  $9 \times 8\frac{1}{2}$ ;  $7 \times 6\frac{1}{2}$ .

الا جوبة المصره

## AL AJWIBAT AL MIŞRIYAH.

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muḥammad Sibt Aḥmad. The treatise consists of 64 couplets as well as prose, and was composed in A.H. 1100.

I. Fol. 1-2. Contents. The questions (in 75 couplets).

II. Fol. 3-4\*. The replies (in 54 couplets).

III. Fol. 4\*-18. Detailed replies to the questions (in prose).

Author: Muḥammad bin 'Abdalbâqī bin Yūsuf az Zarqānī  
محمد بن عبد الباقي بن يوسف الزرقاني, an eminent scholar of Egypt of the



12th century A.H., who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwaṭṭā' (see Lib. Cat., vol. v, part i, No. 121), which was printed in four volumes in Cairo, A.H. 1280, won special recognition; and his commentary on Qasṭallānī's Al-Mawāhib was also highly appreciated by scholars and traditionists. He was born in A.H. 1052, and studied under his father and many others. He died in A.H. 1122 = A.D. 1710; see Brock., vol. i, p. 176; Tâj at Ṭabaqâ (Lib. copy), vol. xii, fol. 287.

Beginning :—

الحمد لله وكفى وسلام على عبادة الذين اصطفى فقد جادني بعض  
الناس بأسئلة جمعها من امكن شتى وجعلها نظاماً والله اعلم بالمقاصد الم \*

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Adam, begins thus :—

لك الحمد يا ربّي وعفوك اسئل وحسن ختام اذ بي الموت ينزل  
وهل قبلنا خلق وكان لهم دنا وفي الارض قد كانوا وعاشوا وطولوا

The reply to this point, which is in the negative, runs thus :—

بدأت بحمد الله اذ هو اول وبعد اصلي على النبي هو افضل  
فماصح اصلا قبل آدم آدم ولا ام من قبله تتنقل

The same question, with the reply in prose, begins thus :—

اولها هل كان قبل آدم آدم وام ..... جوابه هذا شئ لا يصح كما  
ذكره غير واحد الخ \*

Written in fair Naskh. Dated A.H. 1279.

### No. 577.

fol. 23; lines 21: size 9 × 6½; 7 × 4.

The Same.

Another copy of the same. Written in good Naskh. Dated A.H. 1289.

Scribe: ابراهيم النجاشي صالح سعد

No. 578.

foll. 10; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

رد الجاهل الى الصواب

الحق اليقين

RADD AL JÂHIL ILÂ AŞ ŞAWÂB  
WA  
AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1-8. Radd Al Jâhil Ilâ Aş Şawâb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning:—

الحمد لله شارح الاحكام ومبين الحلال والحرام ..... اما بعد فيقول  
العبد الفقير ..... عبد الغني بن اسماعيل النابلسي الحنفلي القادري  
الفقشبندي ..... هذه رسالة عملتها في صحة نسبة التأثير الى كل شيء  
بحسب الظاهر على يد الانسان الولي وغيره من الميت والحي المم \*

The colophon runs thus:—

صغنا هذه الرسالة اقل من نصف يوم سنة احدى وتسعين و الف

الم \*

Foll. 8<sup>b</sup>-10. Al Haqq Al Yaqîn. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning:—

الحمد لله الفتح العليم ..... هذا كتاب كريم ..... عملته في  
مجلس واحد يوم الثلاثاء والسابع عشرين من صفر سنة ثمان ومائة

و الف ..... و سميته الحق اليقين ..... اعلم ان كل انسان حادث  
جميعه ليس منه شئ قديم الخ \*

Author: 'Abdalḡanī bin Ismā'il An Nābalusī ابن اسماعيل النابلسي, the most famous Ḥanafī scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii, pp. 345-48. He received spiritual training under two orders of Ṣūfism, viz., the Qādiriyah and the Naqshbandiyah. He was born in A.H. 1050, and died in Damascus A.H. 1143 = A.D. 1730. See Silk Ad Durar, part iii, pp. 31-38; Tāj at Ṭabaqāt, vol. xii, fol. 557.

Both the treatises are written in Naskh, and by the same scribe. Not dated; apparently 12th century A.H.

,No. 579.

fol. 12; lines 35; size 10 x 7; 7 x 4.

المارم الهندي

## AṢ ṢĀRAM AL HINDĪ.

A treatise composed in Mecca, A.H. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Ṣūfī, Mujaddid as Ṣīhrindī<sup>1</sup> (d. A.H. 1035 = A.D. 1626), contained in his Maktūbāt (for a copy of which see this Library's Persian Hand-list, No. 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in A.H. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Ḥasan bin 'Alī al al Ḥanafī 'Ajamī الحسن بن علي العنفي 'Ajami, a famous scholar of the 12th century A.H., who had settled permanently in Mecca. See Ḥadā'iq al Ḥanafīyah, p. 456. He was a disciple of the famous Ṣūfī of Mecca, Ibrāhīm bin Ḥasan al Kūrānī (d. A.H. 1101 = A.D. 1689; see Silk Ad Durar, vol. vi, p. 5).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فقد ورد من الهند  
الى الحرمين في اثنا ثلاث و تسعين سوال عن احمد السرهندي و عن

<sup>1</sup> The present spelling is that given in Subḡat al Marajan, fol. 107; but commonly the word is spelt Sarhandī.

كلماته الشنيعة المذقولة من مکتوباته و عن تلفظ بها و اعتقدها او روجها .....  
فاشار علي مولانا الشيخ الملا ابراهيم بن حسن الكوراني ان لجيب علي  
ذلك السوال ..... فلستعنت بالله الخ •

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaikh, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâliyar Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had 'mercy on him.

اما احمد السرهندي فقد عرّفه ... الشيخ عبد الحق الدهلوي الحنفي  
ورفيقه في الطريق تاج الدين العثماني ..... الا ان الشيخ عبد الحق تطف  
به في رسالته التي كتبها اليه و بين له فيها قبح ما هو عليه حيث قال و اظن  
انك في باطنك لست كما كتبت و كذا تطف بمعاصرة حيث لم يخبروا  
سلطان الهند السلطان جهانغير بن جلال الدين اكبر الا بتقصيصه لسيدنا ابي بكر  
الصديق رضى الله فاهانه و امر بتنف لحيته و حبسه ... في قلعة قواليار  
الخ •

The following eminent Sûfis and scholars, who criticised Mujaddid's *Maktûbât*, are quoted:—

- I. 'Abdalhaqq Ad Dihlawî (d. A.H. 1052 = A.D. 1642).
- II. Ibrâhîm al Kûrânî (d. A.H. 1101 = A.D. 1689).
- III. Muḥammad bin 'Abdar Rasûl al Barzangî (d. A.H. 1103 = A.D. 1691).

Each of the unlawful doctrines of Mujaddid, taken from *Maktûbât*, which is translated into Arabic prefaced by the word منها (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh. Dated A.H. 1118.

## No. 580.

fol. 357; lines 19; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

حجة الله البالغة

## HUJJAT AL ALLÂH AL BÂLIĠAH.

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'ân, Ḥadīṡ and the opinions of reliable authorities.

Author: Aḥmad bin 'Abdarrahīm بن محمد الرحيم, commonly called Shāh Waliallāh شاه ولي الله (d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, No. 125).

Beginning:—

الحمد لله الذي فطرنا على ملة الاسلام

The work has been repeatedly lithographed in India, and was printed in Būlāq, A.H. 1294.

Written in Nas'ta'liq. Dated A.H. 1240.

## No. 581.

fol. 4; lines 16; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الخريدة البهية

## AL KĦARĪDAT AL BAĦĪYAH.

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author: Aḥmad bin Muḥammad al 'Adawī ad Dardirī احمد بن محمد العدوي الدرديري, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1786; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise, for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Aḥmad bin Muḥammad as Ṣāwī (d. A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning:—

يقول راجي رحمة التقدير اي احمد المشهور بالدرديري  
الحمد لله العلي الواحد العالم الفرد الغني الماحد

Written in fair Naskh. Not dated; apparently 13th century

## No. 582.

foll. 27; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

الدر النضيد في اخلاص كلمة التوحيد

AD DURR AN NAḌĪD FĪ IKHLĀṢI  
KALIMAT AT TAWḤĪD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islām.

Author: Muḥammad bin 'Alī ash Shawkânī محمد بن علي الشوكاني (d. A.H. 1250 = A.D. 1834; see Lib. Cat., vol. v, part ii, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Hanafi, Mālikī, Shāfi'ī and Ḥanbalī). In his work, Al Qaul al Muḥid, he holds that it is not compulsory in Islām to be a follower of any of these four schools.

Beginning:—

احمدك لا احصى ثناء عليك انت كما اثنيت على نفسك اله •

The author says, in the preface, that the present work consists of replies to questions referred to him by one Ahmad bin Muḥammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Naskh. Dated A.H. 1292.

Scribe: حسن بن محسن.

## No. 583.

foll. 29; lines 11; size  $8 \times 6$ ;  $6 \times 3\frac{1}{2}$ .

تسويلات الفلاسفة

## TASWĪLĀT AL FALĀSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islāmic principles. The author divides such theories into three classes.

i. Theories directly contrary to Islamic principles are dealt with under the heading تسويل (Fictions of the Philosophers).

ii. Theories not inconsistent with Islamic beliefs are dealt with separately.

iii. Theories in agreement with the Qur'ân are denoted by the words موافق وقول حق For the rest, the arrangement and divisions of the present work are the same as in Hidâyat al Hikmat, a well-known work on philosophy by Aşîraddin (d. A.H. 663 = A.D. 1264 ; see Brock., vol. i, p. 464).

The work is divided into two main divisions الطبيعيات والالهييات, and includes a Khâtimah (epilogue). Each of the two main divisions of the work is subdivided into three Fanns فن.

#### I. الطبيعيات (Physics).

i. Foll. 1—8<sup>a</sup>. The first Fann deals briefly with indivisible atoms, matter and form, motion, place and time الفن الاول فيما يعم الاجسام.

ii. Foll. 8<sup>b</sup>—14. The 2nd Fann deals with the heavens, the universe and the celestial spheres الفن الثاني في الفلكيات.

iii. Foll. 15—19. The 3rd Fann deals with the elements, divided into two parts, الفن الثالث في العناصر.

#### II. الالهييات (Metaphysics).

i. Foll. 20—23<sup>a</sup>. The first Fann deals with the principles, classes and divisions of existence الفن الاول في التقاسيم الاولى للوجود.

ii. Foll. 23<sup>b</sup>—26. The 2nd Fann deals with the existence of God and His attributes الفن الثاني في العلم بالصانع وصفاته.

iii. Foll. 27—29. The 3rd Fann deals with the angels الفن الثالث في الملائكة.

III. The Khâtimah (epilogue) summarises in 5 lines the rejected and accepted theories.

Beginning :—

سبحان الله العزيز الحكيم و تعليات على رسوله الرؤف الرحيم و بعد  
فهذه تسريلات عن انفس الفلاسفة مع شئ ما فيها من العوجاج و انما التوكل  
على الله القوي العائب و اية الاحتياج و انا عبد الله رب الغلق الفقير ابو  
سعيد ظهور الحق \*

Author :—Abû Sa'îd Zuhûralhaqq ابرو سعيد ظهور الحق a well known scholar, of the 13th century A.H., of Patna. This author is mentioned incidentally in Mir'ât al Kaunain, p. 452. Hasrat in his Kulliyât, fol. 108<sup>b</sup>, gives the date of his death as A.H. 1279. One Mu-

hammad Ṣāfi, the pupil and nephew of the author, in his note on the title-page, tells us that the present MS. is the original draft of the author.

Written in Nasta'liq Shikashtāmiz. Dated A.H. 1226.

No. 584.

fol. 307; lines 23; size 14½ × 8½; 11 × 6.

النجمة العبرية و الصولة الحديدية

## AT TARJUMAT AL 'ABQARĪYAH WA AŞ ŞAWLAT AL HAIDARĪYAH.

The present work is an Arabic translation of *Tuhfa' Ignā'ashariyah* by Shāh 'Abdal'aziz (d. A.H. 1239 = A.D. 1824), the most popular of all the works in Persian which have been written in refutation of the Shi'a doctrines and in condemnation of their observances. Hence the present work is the subject of numerous controversial compositions on the part of both the Shi'a and Sunnī communities.

By Hāfiẓ Gulām Muḥammad bin Shaikh Muḥiaddin bin Shaikh 'Umar, حافظ غلام محمد بن شيخ محي الدين بن شيخ عمر, commonly called 'الاسمي, a scholar of Madras of the 13th century A.H., who mentions *Baḥr al 'Ulūm* (see No. 548 above) as his teacher, thus:—  
شيعتنا الا مجدد—  
ابو العياش عبدعلي بن مولانا نظام الملة و الدين الانصاري قدس الله الباري مثولهما  
The present translation was completed in Madras, A.H. 1227, during the lifetime of the author of *Tuhfa' Ignā'ashariyah*. The object of the translator, as he says in the preface, is to extend the usefulness of *Tuhfa*, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language. The translator occasionally adds certain useful notes of his own.

Beginning:—

ان احق كلمة حسني تعبرها فواتح الخطب و الكتاب و اصدق  
بهجة لسني تبهر منها لوائح العجج و الخطاب حمد رب معق ... اما بعد  
فيقول العبد الضعيف ..... الحافظ غلام محمد ابن الشيخ محي الدين  
ابن الشيخ عمر المدعو بالاسمي ..... سميعة بالترجمة العبرية و الصولة  
الحيدرية و اريد في بعض المقام ما يفاسبه من الكلمات ..... من شرائف  
الفوائد الخ •





father of the founder of that school. Hence the present author is sometimes known as 'Abdalwahhâb. He was born in 'Ainiyah (a city in Najd), A.H., 1115 = A.D. 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur'anic branches, tradition and jurisprudence. He also spent some time at Ispahân in the society of learned men. In A.H. 1153 he returned to his native place, where he organised the new school, and began to preach and to proselytise. We are told by two reliable contemporary scholars, the author of *Aṣ Ṣawâ'iq* (No. 588 below), and the writer of the *Taqriḍ* on the same, that Muḥammad bin 'Abdalwahhâb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Ṣūfis and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Dar'iyah, where he took asylum under the protection of the Amīr of that place, Muḥammad bin Sa'ād, who favoured him and showed him marked sympathy. Soon after, he gave the Amīr his daughter in marriage; and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause; and thus the number of his followers increased considerably. In A.H. 1170, he and the Amīr jointly, with the object of establishing a new independent empire, declared a Jihād (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of *As Suḥub* on fol. 171<sup>a</sup>, tells us that a number of scholars, who opposed his views, were killed under his orders; and that he specially deputed a man to kill his own brother, Sulaimân, for composing *Al Faṣl al Khitâb*, a work containing a full criticism and refutation of Muḥammad bin 'Abdalwahhâb's doctrines. This Jihād was successful in certain parts of Arabia. On the Amīr's death in A.H. 1179 A.D. 1765, his son 'Abdal'aziz, and the grandson of the founder of the school, succeeded him, and continued fighting, giving fresh impetus to the new school. In A.H. 1206, after the founder's death, 'Abdal'aziz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote

a letter to Fath 'Ali Shah, the king of Persia, drawing his attention briefly to the innovations adopted by the Shī'a sect, and explaining the main principles of his school. For this letter and the King's reply to it, see Persian Hand-list, No. 1334. The writer was suddenly killed by a Persian fanatic in A.H. 1218 = A.D. 1803. He was succeeded by his eldest son, Sa'ūd, who was as talented as his father, and even braver. He captured Mecca and Medina, and nearly the whole of Arabia fell under his sway; while he also gained many notable victories over the Turks. His death in A.H. 1229 = A.D. 1814, however, arrested the progress of the Wāhhābī dynasty. 'Abdallāh, the son of Sa'ūd, succeeded his father. Personally brave, he lacked the gifts requisite for a religious leader, and could not maintain his hold over the Arab tribes. In A.H. 1233 = A.D. 1817, he was taken prisoner by Ibrāhīm Pashā, the leader of an expedition against him organised by the Turks and by Muḥammad 'Alī, the first Khedive of Egypt. He was sent to Constantinople, where he was beheaded in that year. Amin Shāmī (d. A.H. 1252 = A.D. 1836), in his work, *Ar Radd al Muḥtār*, in the chapter on بنى, makes the following interesting reference to these events:—

كما وقع في زماننا في اتباع عبد الوهاب النجدي خرجوا عن النجد  
وتعلموا على الحرميين وكانوا ينتحلون مذاهب الصفاة لكنهم اعتقدوا  
انهم هم المسلمون وان من خالف اعتقادهم مشركون واستباحوا بذلك  
قتل اهل السنة والجماعة وقتل علمائهم حتى كسر الله شوكتهم وظفر بهم  
عساكر المسلمين عام ثلث وثلثين ومانتين و الف \*

Though this defeat decisively destroyed the power of the Wāhhābī dynasty, yet the doctrines of the school and the reforms introduced by its founder spread in certain countries, even in India. The first leader of the Wāhhābī movement in India was Sayyid Aḥmad, who was slain in A.D. 1831, in an engagement with the Sikhs under Shīr Singh.

Muḥammad bin 'Abdal-wāhhāb, the founder of the school and the author of the present work, died in A.H. 1206 = A.D. 1792. See Brock., vol. ii, p. 390; Ithāf, p. 413; Hughes' Dictionary of Islam, p. 659; Arabic Authors, p. 16; Faith of Islam, by Rev. Edward, Sell, p. 101.

Beginning:—

كتاب التوحيد وقول الله تعالى ما خلقت الجن والإنس ليعبدوني  
وقوله لقد بعثنا في كل أمة رسولا نوحا \*

For a copy of the present work see Br. Mus. Suppl., No. 220/2.  
The work was recently printed in Cairo, A.H. 1342.  
Written in fair Naskh. Dated A.H. 1258.

## No. 586.

fol. 14; lines 21; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

اصول الايمان

## UṢŪL AL 'IMÂN.

Another work by the same Muhammad bin 'Abdalwahhâb noticed under No. 585 above, expounding certain other doctrines of his school, divided into 12 Bâbs.

\* The following note on the title-page tells us that the present is a revised and enlarged edition of the work, with certain additions by one of the author's sons:—

هذا كتاب اصول الايمان تأليف الشيخ الامام محمد بن عبد الوهاب

النجدى و قد زاد فيه بعض اولاده زيادة حسنة النح \*

Beginning:—

باب معرفة الله والايمان به ..... عن ابي هريرة رضى الله قلى قال

رسول الله صلى الله عليه وسلم انا اغني الشركاء عن الشرك ومن عمل عملا

اشرك فيه معي غيري تركته وشركه رواه مسلم النح \*

Written in fair Naskh. Not dated; apparently 13th century A.H.

## No. 587.

fol. 13; lines 28; size  $12 \times 8\frac{1}{2}$ ;  $10 \times 5\frac{1}{2}$ .

شرح رسالة محمد بن عبد الوهاب

SHARḤ U RISÂLAT I MUḤAMMAD  
BIN 'ABDALWAHHÂB.

A rare commentary on a treatise of Muhammad bin 'Abdalwahhâb (for whose life see No. 585 above). The treatise enumerates certain acts and dogmas professed by Muhammadans which, being in the author's opinion contrary to Islamic principles and laws, stamp the doers and believers of the same as polytheists.

The name of the commentator is not known to us; but the fact that he refers to the author as شيخنا (my teacher) gives us reason to hold that he was one of his pupils, and is accordingly a scholar of the 13th century. A.H.

Beginning:—

قال رحمة الله محمد بن عبد الرهاب الحمد لله رب العالمين  
و صلى الله على محمد وآله وصحبه وسلم روى مسلم في صحيحه عن  
عمر بن عتبة السلمي النخ \*

Written in fair Naskh. Not dated; apparently 14th century A.H.

No. 588.

fol. 291; lines 19; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

الصواعق و الرعود

## AS ŞAWÂ'IQ WAAR RU'ÛD.

A rare commentary on *At Taṭfif*, a work of 'Abdal'azîz, who succeeded Muḥammad bin 'Abdalwahrâb as leader of the Wahhâbi school; for both of whom see No. 585 above. *At Taṭfif* is a work expounding the dogmas and theories of the school, composed by 'Abdal'azîz in the form of a general notification addressed to the scholars and Qâdîs of the world, inviting them to subscribe to the views of the said school. In the opinion of its author this treatise was based on such sound principles, and contained such excellent reasoning, that it was his firm belief that no one would be able to refute it. Hence the present commentator put himself forward to write a commentary refuting the author's views, and succeeded in refuting them by reference to the Qur'ân, Ḥadîṡ and the works of reliable authors.

The commentary is preceded by a detailed Muqaddimah, divided into the following 5 Mawqâf, which contain an account of Muḥammad bin 'Abdalwahrâb and a description of his dogmas and theories, together with a criticism and refutation of the theory given out by the followers of the Wahhâbi school, that their doctrines agree with those of Ibn Taimiyah (d. A.H. 728 = A.D. 1328), Ibn Qaiyyim (d. A.H. 751 = A.D. 1351) and Ibn Muflîḥ (d. A.H. 761 = A.D. 1361), the well-known doctors of the Hanbali school.

- i. Foll. 3-31<sup>a</sup> الاول فيما ورد عن رسول الله صلى الله عليه وسلم في خروج هذا الضلال المضل الخ \*
- ii. Foll. 32-39<sup>a</sup> الثاني في حدوث الفتنه ومنشأها
- iii. Foll. 39<sup>b</sup>-56 الثالث في مباينة ابن عبد الوهاب لابن تيمية والرد عليه
- iv. Foll. 57<sup>b</sup>-63 الرابع في مباينة ابن عبد الوهاب لابن القيم
- v. Foll. 64-67 الخامس في الرد عليه من كلام ابن مفلح فهو من اعيان العلماء \*

The commentary proper begins on fol. 68, thus:—

وهذا أول الشروع في شرح رسالة التطفيف وتبيين ما فيها من الزور والكذب والتكريف الخ \*

Each passage of the text is quoted verbatim, and is underlined. The explanation of each underlined passage is followed by a refutation.

The preface of the text runs thus:—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين  
قال الله تعالى ان الدين عندنا الاسلام وراس الاسلام شهادة ان لا اله الا الله  
والصلوة والسلام على محمد خاتم النبيين والمرسلين وعلى آله وصحبه  
اجمعين من عبد العزيز ابن سعود الى من يراه من العلماء والقضاة في  
الحرمين والشام والعراق وسائر علماء الشرق سلام عليكم ورحمة الله وبركاته  
الخ \*

Commentator:—‘Abdallâh bin Dâ’ûd az Zubairî داود بن داود، a scholar of vast information, who was born in Zubair (Basra), and studied under Muhammad bin Firuz (d. A.H. 1216 = A.D. 1801) and some others. He died in A.H. 1225 = A.D. 1810; see As Subûb, fol. 155<sup>b</sup>, where the present commentary is mentioned, with the remark that it is not only a commentary on At Tatfîf, but is also to be regarded as an excellent independent work in refutation of the Wahhâbî dogmas.

Beginning:—

الحمد لله الذي جعل الافعال ميزان الاقوال فمن ادعى ما ليس فيه  
كذبه شواهد الاحوال ومن اتبع هداة فقد فاز بمناة ..... اما بعد فانه لما اظهر  
ابن عبد الوهاب ..... و ادعى الى ما يخرفه من الا باطيل وابتدع وشهر

سيف الفتنة على المسلمين و امر بتكفيرهم و قتلهم اجمعين ..... و جزم  
بتظليل الامة من سنائه عام و زعم انه لا يصح السلام الا يديه و اوجب الهجرة  
لله و ارسل كتبه و مراسيله الى البلدان يدعوا اهلبا بزعمه الى توحيد الرحمن  
..... فمن تبعه و ترك ما هو عليه فهو المؤمن و من خالقه فهو الكافر  
المشرك و ان كان من اكبر العلماء .

Copies of two eulogistic reviews (in 8 foll.) of the present work are attached at the beginning.

i. Foll. 1-4<sup>a</sup>. Copy of the review, dated A.H. 1210, by Muḥammad bin Firuz, teacher of the commentator, as noticed above.

ii. Foll. 4<sup>b</sup>-8. Copy of the review, dated A.H. 1210, by one Muḥammad bin 'Abdallaṭif.

The dates of the above-referred to reviews suggest that the present commentary was composed in or before A.H. 1210.

Written in fair Naskh. Dated A.H. 1270.

### No. 589.

foll. 138; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

مصباح الانام و جلاء الظلام

## MISBĀḤ AL ANĀM WA JALĀ' AZ ZALĀM.

A rare work in refutation of the theories and doctrines of Muḥammad bin 'Abdalwahhāb, the founder of the Wahhābī school (see No. 585 above), divided into 17 Fāsil. The present work, which was composed in Mecca, is the second of the two works of this author on the subject. The author refers in the present work to his earlier work on the subject, which is known as *السيف البائر لمنق المنكر علي الاكار*. Seven reliable works on the same subject by different authors are quoted and referred to by our author, of which he specially mentions the work No. 588 above.

Author: 'Alawī bin Aḥmad bin Ḥasan bin 'Abdallāh bin Aḥmad bin al Haddād *علي بن أحمد بن حسن بن عبد الله بن أحمد الحداد*, a Shāfi'i scholar of Arabia, who flourished in the 13th century A.H.

Beginning:—

الحمد لله كشف الكرب و مجلى الشطرب الخ

The copy is not dated; but the fact that the words **كان الله**, and **عفي الله عنه** (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work.  
Written in Naskh.

### No. 590.

fol. 133; lines 26; size 10 × 7; 8½ × 5.

### منهاج التنزيه

### MINHĀJ AT TANZĪH.

A Wahhābī work in refutation of *Ṣulḥ al Ikhwān*, which comprises a *Muḥākamah* (comment and decision) on the disputed points between Muḥammad bin 'Abdalwahhāb and others, composed by Dā'ūd bin Sulaimān, a scholar of Bagdād of the 13th century A.H.

Author: 'Abdallāṭif bin 'Abdarrahmān bin Ḥasan اللطيف عبد الرحمن بن حسن, a Mufti of Najd of the 13th century A.H., belonging to the Wahhābī school. In the preface he tells us that the above-mentioned *Ṣulḥ al Ikhwān* is not worthy to be called a *Muḥākamah*, as its author did not take an impartial view in that work, but rather himself took part against Muḥammad bin 'Abdalwahhāb. Hence the present work was written in refutation of the same. The passages from *Ṣulḥ al Ikhwān* are introduced by the words, **قال العراقي** and the refutation by the word **الجواب**.

Beginning:—

الحمد لله الذي بعث في الاميين رسولا يتلو عليهم آياته ..... و قد رفع  
الى رسالة سماها صلح الاخوان فيها من تحريف الكلام و الكذب على اهل  
العلم عن مواضع الخ \*

The following note on the title-page indicates the author's name as well as the title of the work:—

منهاج التنزيه و التقديس في الرد على المبطل داؤد بن سنيما بن  
جرجيس لشيخنا علامة الوقت مفتي الديار النجدية ..... عبد اللطيف  
ابن الشيع عبد الرحمن بن حسن \*



The colophon runs thus:—

آخر ما وجدنا من هذا الكتاب المسمى بمنهاج التقديس في الرد  
على داؤد بن سليمان بن جرجيس الخبيث \*

The work seems to be rare, not being mentioned in any catalogue.

Written in fair Naskh. Not dated; apparently 13th century

A.H.

## SHĪ'A THEOLOGY.

No. 591.

fol. 235; lines 24; size 10 × 7; 7 × 4.

تمام النعمة في اثبات الغيبة وكشف الحيرة

### TAMÂM AN NI'MAH FÎ IŞBÂT AL- ĞAIBAH WA KASHF AL ĤAIRAH.

(Designated, in *Kashf al Hujub*, fol. 120. *Kitâb Al Ġaibah*.)

A rare work, containing a detailed exposition of the Shī'a theory that Muḥammad bin Ḥasan, the 12th and last Imâm of their sect, is not dead, but is alive, though he is out of our sight. (This theory is called *Al Ġaibah*.) According to Shī'a belief, the above-mentioned Imâm will reappear at the appointed time; and full particulars of when that time will be are given in the present work. In support of his theory, the author enumerates in detail cases of *Ġaibah* which have happened to other prophets, and quotes several *Ḥadīṣ* on the point. The present theory is criticised by Ibn Taimīyah, a Sunni scholar (see No. 528 above).

In the preface, the author tells us that he was led to compose the present work because of the disbelief in *Al Ġaibah* of the people of Nishâpûr and their hesitation to accept the doctrine, and also because of a dream in which 'Alī (the 4th Caliph) urged him to write it.

Author: Abū Ja'far Muḥammad bin 'Alī bin Ḥusain bin Mūsâ  
abū Ja'far Muḥammad bin 'Alī bin Ḥusain bin Mūsâ bin Bâbwaih al Qummi بن حسين بن علي بن موسى بن بابويه القمي

بابويه القمي (d. A.H. 381 = A.D. 991; see Lib. Cat., vol. v, part ii, No. 263).

Beginning:—

الحمد لله الواحد الفرد الصمد العلي القادر الحكيم ..... قال الشيخ  
ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي .....  
ان الذي دعاني الى تاليف كتابي هذا اني لما قضيت وطري من  
زيارة علي بن موسى الرضي ..... رجعت الى نيسابور فاقمت بها فرجعت  
كثيراً من المختلفين الى من الشيعة قد حيرتهم الغيبة و دخلت في امر  
القائم عليه السلام الشبهة و عدلوا عن طريق التسليم الى الآراء و المقائيس  
النج \*

Only one other copy of the work is known to us, for which see Berlin, No. 2721, where the work is designated كمال الدين و تمام النعمة . في اثبات الغيبة و كشف الحيرة .

Written in fair Naskh. Dated A.H. 1044.

### No. 592.

fol. 258; lines 19; size 9 × 5½; 7 × 3½.

### الاحتجاج

### AL IHTIJĀJ.

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imāms with their opponents, relating to theological and legal points. The controversies take the form either of public expositions of doctrine, or of set debates, or of written disputations. The main object of the author, in his collection of the controversies of the 12 Imāms, is to obtain support for the Shī'ā theories and their legal system from the records of those controversies, which deal almost exclusively with the subject of Imāmat and important legal points. The author, first of all, in an introduction to the work, upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'ān, Ḥadīṡ and standard works.

Author: Abū Maṣṣūr Aḥmad bin 'Alī bin Abī Tālīb at Ṭabarrāṣī . There are two authors  
ابو منصور احمد بن علي بن ابي طالب الطبرسي

known as Tabrasī, one being our author, and the other Radiaddīn at Tabrasī (*d.* A.H. 548 = A.D. 1153). Some authorities confuse the two, and have ascribed the present work to Radiaddīn—as, for example, India Office, No. 166, and Brock., vol. i, p. 405. On the other hand, Ibn Shahr 'Āshūb (*d.* A.H. 588 = A.D. 1192; see *Kaḥf al Ḥujub*, fol. 141), in his work, *Al Ma'ālim*, and the author of *Muntahā al Maqāl*, fol. 256, together with certain other biographers, are emphatically of the belief that Abū Maṣṣūr is the author of the work. See *Kaḥf al Ḥujub*, fol. 8<sup>b</sup>, where the present point is discussed and the authorship of Radiaddīn is rejected. The date of the death of Abū Maṣṣūr is not given by his biographers; but it would appear that he belonged to the 6th century A.H. from the fact that he mentions Abū Ja'far Maḥdī, a traditionist of the 6th century A.H., as one of the *Shāikh*s from whom he received direct transmission, as appears from the following passage on fol. 21<sup>a</sup> :—

حدثني به السيد العالم العابد ابو جعفر مهدي بن ابي حرب  
الحسيني المرعشي رضي الله عنه قال حدثني الشيخ الصدوق ابو عبد الله  
جعفر بن محمد ..... قال حدثني الشيخ السعيد ابو جعفر محمد  
بن علي بن الحسين بن موسى بن بابويه القمي النعم \*

Further, the above-mentioned Shahr 'Āshūb, who died in A.H. 588 = A.D. 1193, refers to Abū Maṣṣūr in words used only of the dead, which gives us reason to hold that he died before A.H. 588. Four other works of Abū Maṣṣūr, viz., *مفاخرة الطلبة*, *الكافي في الفقه*, *فضائل الزهاد* and *تاريخ الانبياء* are mentioned by his biographers. For the first two see *Kaḥf al Ḥujub*, fol. 112<sup>b</sup>, 142, respectively, and for the last two works see *Muntahā al Maqāl*, fol. 256.

Beginning :—

الحمد لله المتعالي عن صفات المخلوقين النعم \*

For other copies of the work see India Office, No. 166; 'Āṣifiyah Library, No. 549.

Written in good Naskh. Not dated; apparently 10th century A.H.

## No. 593.

fol. 15; lines 15; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $5 \times 2$ .

## تجريد العقائد

## TAJRĪD AL 'AQĀID.

A well-known and useful, concise treatise on theology, divided into the following 6 Maqṣads:—

(i) On *أمور عامة* (fundamental principles); (ii) *الجواهر والأعراض* (substance and accident); (iii) *إثبات المانع ومفاته* (proof of the Maker and of His attributes); (iv) *النبوّة* (the nature of the mission of a Prophet); (v) *الامامة* (the nature of the mission of an Imām); (vi) *المعاد* (the end of the world). Each Maqṣad is sub-divided into several *Faṣls*.

Author: Abū Ja'far Naṣiraddin Muḥammad bin Muḥammad bin al Ḥasan at Tūsī الطوسي، the most prominent Shī'a scholar of Persia of his age, learned in scientific branches such as philosophy, theology, logic, astronomy and astrology. Most of his compositions are on these subjects, and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages; of which 25 Arabic works are mentioned in Brock., vol. i, p. 508. The author was the director of the astronomical observatory at Marāḡa. He is also known as an active politician. It was on his advice that Halākū Khān attacked Bāḡdād; and he was the prime mover in the famous and lamentable events of A.H. 656, which ended in the slaying of the Caliph Muṣṭa'ṣim (A.H. 640–656 = A.D. 1242–1258), along with several thousand Abbasides, in Bāḡdād. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqṣads of the work; but Aḡiladdin, the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqṣads in question were added by Hilli, (d. A.H. 726 = A.D. 1326; in regard to whom see No. 594 below), one of his pupils, who is generally regarded by the Sunnis as prejudiced against them. Cf. the following passage found in Cairo, vol. ii, p. ii:—

كان الناس مختلفين في أن هذا الكتاب (التجريد) لحواجه  
نصير الدين أم لا فسألت ابنه خواجه اصيل الدين عن ذلك قال كان  
والدي وضع إلى باب الامامة وتونى فكماء ابن المطهر •

Apart from the points disputed by the Sunnis, the work has been generally appreciated; and a number of scholars of both the Sunni and Shi'a sects have devoted careful study to it, and have produced commentaries, glosses, and annotations on it, to which Hâj. Khal., vol. i, p. 63, refers, as follows:—

و هو كتاب مشهور اعتنى به الفحول و تكلموا فيه بالرد و القبول الم \*

Tûsî (the author) was born at Tûs in A.H. 597 not in A.H. 607, as given by Brockelmann, vol. ii, p. 508, and by Huart in *History of Arabic Literature*, p. 321. He died in A.H. 672 = A.D. 1273. See Brock., loc. cit. *Majlis vii of Majâlis al Mu'minin*; *Mujmal Faṣṣihî*, fol. 189<sup>b</sup>; *Ḥabīb as Siyar*, vol. iii, part i, p. 60; *Fawât al Walayât*, vol. ii, p. 186; *Muntahâ al Maqâl*, fol. 192; Browne, *Literary History of Persia*, vol. ii, pp. 484–6; *Arabic Authors*, p. 107. Dr. Rieu, in his *Persian Cat.*, vol. ii, p. 441, is wrong in giving the date of Tûsî's death as A.H. 691.

Beginning:—

اما بعد حمد واجب الوجود ... سميته بتجريد العقائد \*

For other copies of the treatise see Berlin, No. 1745; Leipzig, No. 109–21; Pet., No. 242; Bodl., vol. i, Nos. 129, 172, 520; Escur., Nos. 615, 641, 648, 687. The text has been printed along with printed commentaries on the work.

Written in Nasta'liq. Dated A.H. 1068.

### No. 594.

fol. 135; lines 15; size 6 × 3½; 5 × 2½.

شرح تجريد الكلام

## SHARḤ U TAJRĪD AL KALĀM.

(Designated, in *Muntahâ al Maqâli*, *Kashf al Mûrâd*.)

An incomplete copy of a commentary on the 3rd and 4th Maqsads of the preceding treatise. A note written by some reader on the title-page, running thus: *آهيات شرح تجريد جمال الدين المطير: الحلي*, tells us that the present MS. is part of the commentary on *Tajrid* by Hilli. Passages from the text, which are quoted verbatim, are introduced by the word *قال*, and the commentary on the same by the word *اقول*, which we know from Hâj. Khal., vol. i, p. 63, was the system observed by Hilli in his commentary. Further, the passages quoted from Hilli's commentary by other commentators on *Tajrid* (see Nos. 594, 596, 797 below) are found verbatim in the present MS. We may, therefore, accept the statement

contained in the above-mentioned note that the present MS. is part of Hilli's commentary on Tajrid, composed in A.H. 694. The beginning of the commentary, as given in India Office, Nos. 471-14, 694, is as follows:—

الحمد لله القاهر سلطانه العظيم شأنه النعم \*

The present incomplete copy begins thus:—

قال المقصد الثالث في اثبات الصانع تعالى وصفاته وآثاره وفيه  
فصول الاول في وجودة تعالى الموجد (الموجود) ان كان واجباً فهو المطلوب  
والا استلزم لاستحالة الدور والتسلسل اقول يريد اثبات واجب الوجود تعالى  
و بيان صفاته و بيان ما يجوز عليه و بيان ما لا يجوز و بيان افعاله و آثاره النعم \*

Hilli, whose full name is as follows: Jamāladdīn Ḥasan bin Yūsuf bin 'Alī bin Al Muṭahhir al Hilli جمال الدين حسن بن يوسف بن علي بن المطهر الحلي, was a prominent Shī'a scholar, jurist and author of his age. He was born in A.H. 648. He studied religious subjects under his father and some others, and the scientific branches under Tūsī (see No. 593, above). Though Hilli is not regarded as the equal of Tūsī in philosophy and logic, yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnis for his prejudice against them; and is criticised for the inappropriate language which he uses of the Sunnis and of the first 3 Caliphs. He died in A.H. 726 = A.D. 1326. See Brock., vol. ii. p. 164; Muntahā al Maqāl, fol. 92<sup>a</sup>; Manhaj al Maqāl, fol. 73<sup>a</sup>; Ḥabīb as Siyar, vol. iii, p. 112.

For another and complete copy of the commentary see India Office, No. 471-14. The work was lithographed in Tih-rān, A.H. 1310.

Written in Nasta'liq. Dated A.H. 1032.

Scribe: محمد قزلباشي.

No. 595.

fol. 144; lines 24; size 8½ × 5½; 5 × 3½.

تسديد القواعد

## TASDID AL QAWĀ'ID.

A very valuable copy of a commentary on Tajrid (see No. 593 above). The present is the earlier of the two famous commentaries

on the work by two well-known Sunni scholars, and is known as **الشرح القديم**. (The old commentary.) The commentator praises the text and its author at length in his preface; but, on points of difference between Shi'â and Sunni doctrine, he does not fail to criticise the views of the author, and to point out his misapprehensions. The commentary proved itself specially useful to scholars; and scholars, both Sunni and Shi'â, have composed glosses on it and annotations. See Hâj. Khal., vol. i, p. 63.

By **Shamsaddîn Mahmûd bin 'Abdarrahmân al Isfahânî** شمس الدين محمود بن عبد الرحمن الاسفهانى (d. A.H. 749 = A.D. 1348; see No. 521 above).

Beginning:—

الحمد لله المتوحد بوجوب الوجود ..... و سميته بتسديد القواعد الخ

For other copies of the work see Leid. No. 2009; Br. Mus. Suppl., No. 182; India Office, No. 406.

The following colophon, and a note below the same, tell us that the present MS. was transcribed from an autograph copy of the commentary by Qâdî Sirâjaddîn al-Hindî, one of the author's pupils.

The colophon runs thus:—

وقع الفراغ من تعليقه (من نسخة المصنف التي بخطه) يوم  
الاربعاء في السابع والعشرين سنة اربع و ثلثين و سبعمائة \*

The note below the colophon runs thus:—

هذا الشرح بخط القاضي سراج الدين الهندي تلميذ الشارح \*

The scribe, Qâdî Sirâjaddîn al-Hindî, whose full name is 'Umar bin Ishâq bin Ahmad, was a native of Delhi who, after completing his studies in India, left that country for Egypt, where he attended the lectures of the present commentator for a considerable period; and soon after he was appointed a Qâdî of the place, and finally was raised to the rank of Chief Justice. He died in A.H. 773 = A.D. 1371; see *Ad Durar al Kâminah*. vol. ii fol. 93; *Raf' al Iar*, fol. 183.

### No. 596.

fol. 194; lines 27; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another beautifully written copy of the preceding commentary. Written in Naskh, within gold-ruled borders. It bears a frontispiece.

A complete index of the contents in five foll., written by the scribe of the copy, is found at the beginning. Not dated; apparently 9th century A.H.

Scribe: شرف العاظم الملقب بنجيب.

No. 597.

foll. 363; lines 23; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

الحاشية على تسدين القواعد

AL HÂSHIYATU 'ALÂ TASDÎD AL  
QAWÂ'ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the course of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Hâj. Khal., vol i, p. 63.

By 'Alî bin Muhammad علي بن محمد, commonly called As Sayyid ash Sharîf al Jurjânî (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

قوله إما بعد حمد واجب الوجود على نعمائه خص بالذكر من صفاته

العلي على ما هو خص به اعني الوجوب الذاتي النعم

For other copies of the work see Berlin, Nos. 1748-50; Leipzig. No. 388; Br. Mus. Suppl., No. 183; India Office, Nos. 407-8; Cairo, vol. ii, p. 17.

Written in Nasta'liq. Not dated; apparently 9th century A.H.

No. 598.

foll. 389; lines 25; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3$ .

شرح تجريد الكلام

SHARHU TAJRÎD AL KALÂM.

The second of the two well-known commentaries on Al Tajrid referred to under No. 595 above, and known as الشرح الجديد (the new



commentary), dedicated to Sultân Abû Sa'id (A.H. 855-872=A.D. 1452-1467) of the Timûrid dynasty. The present commentary, besides incorporating the materials of Isfahâni's commentary, contains many useful explanations and critical notes, specially on the disputed points between the Shi'âs and Sunnis. This makes it a more comprehensive piece of work than Isfahâni's; and it has been much more often annotated than the latter, which testifies to its superior value as a work of reference. See Hâj. Khal., vol. i, p. 63.

By 'Alâaddîn 'Alî bin Muḥammad al Qushjî علاء الدين علي بن محمد القرشي, the favourite scholar of Sultân Ulugh Big (d. A.H. 850-853=A.D. 1447-1449) of the Timûrid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Ulugh Big; and the author, in his boyhood, used to look after his falcons. Hence he is known as Qushjî (the falconer). Thus he gained the favour of Ulugh Big from his very boyhood. He studied under Qâdizâdah (d. A.H. 815=A.D. 1402) and many others. He completed his studies in Kirmân, where he composed a treatise on the Moon. On his return from Kirmân to Samarqand, he presented the treatise to Ulugh Big, who was famous for his devotion to Astronomy and Astrology. The Sultân's work on astronomical and chronological tables, under the title of *زيج جديد سلطاني* which was composed with the co-operation of the author, is looked upon as a standard work on the subject. The Sultân fully appreciated the treatise of the young scholar, and recognised his merits, and appointed him director of the Astronomical Observatory which he himself had erected in Samarqand. Qushjî, some time after Ulugh Big's death, came to Tabriz, and made himself known to Hasan, the Sultân of Tabriz. Hasan, marking the intelligence of our author, deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultân Muḥammad II (A.H. 855-886=A.D. 1451-1481) of the Ottoman dynasty. On the success of his mission, he received special recognition from both the Sultâns, and returned to Tabriz. Soon after, Muḥammad II called our author to Constantinople. On his way there, he composed a work on Mathematics, which he entitled *Risâla'i Muḥammadiyah*; and this he presented to the Sultân on his arrival. He was at first appointed the personal adviser of the Sultân; but his literary tastes led the author to request the Sultân for an appointment in the education service, and he was appointed Principal of the Madrasah Ayâ Şâfiyah. He died in A.H. 879=A.D. 1474. See Brook., vol. ii, p. 234; Rien, Persian Catalogue, vol. ii, p. 456; *Hadâ'iq al Hanafiyyah*, p. 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus:—

اما بعد حمد ولجب الوجود على نعمائه و الصلوة و السلام على سيد  
انبيائه و اكرمه احبائه الى على آله و اصحابه الذين هم موصوفون بالكرم  
و الزيادة \*

The preface of the commentary, as given in Hâj. Khal., vol. i, p. 63, begins thus:—

خير الكلام حمد الملك العلام الخ \*

For other copies of the work see Wien, No. 1535; Pet., Nos. 195, 229, 303; India Office, Nos. 409-16.

The present commentary was lithographed in Persia, A.H. 1274. Written in good Naskh. Dated A.H. 932.

Scribe: قاسم بن زين العابدين.

Sayyid Şafdar Nawwâb of Patna presented the present MS. to the Library in A.D. 1906.

### No. 599.

fol. 296; lines 27; size  $9\frac{1}{2} \times 5$ ,  $6\frac{1}{2} \times 3$ .

The Same.

Another copy of the preceding commentary, beginning like the above. Written in Nasta'liq. Dated Hyderabad A.H. 1026.

Scribe: نظام الدين احمد الملقب بملك الجيلي.

### No. 600.

fol. 348; lines 21; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

The Same.

Another copy of the same. Written in beautiful Naskh within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century A.H.

## No. 601.

fol. 164; lines 17; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another (but incomplete) copy of Qushji's commentary, containing the commentary on the 2nd Maqсад of At Tajrid, and corresponding to foll. 135-306 of copy No. 598 above.

Beginning:—

المقصد الثاني في الجواهر و الاعراض و فيه فصول الاول في الجواهر  
والاعراض قدم مباحثنا على • باحث الاعراض لان وجود الاعراض متوقف  
على وجود الجوهر •

Written in Nasta'liq. Dated A.H. 1267.

Scribe: محمد صادق السمناني.

A misleading note on the title-page, which runs thus: المقصد الثاني  
على التجريد من شرح جمال الدين حسن بن يوسف بن علي بن المطهر العلي  
tells us that the present MS. is a copy of the commentary on the 2nd  
Maqсад of At Tajrid by Hilli (see No. 594, above). On the strength  
of this note, the present commentary has been wrongly ascribed to  
Hilli in the Hand-list, No. 1216.

## No. 602.

fol. 116; lines 15; size  $8 \times 4\frac{1}{2}$ ;  $5 \times 2$ .

The Same.

Another incomplete copy of Qushji's commentary, covering the  
3rd Maqсад of At Tajrid, and corresponding to foll. 306<sup>b</sup>-389 of copy  
No. 598 above.

Beginning:—

المقصد الثالث في اثبات الصانع تعالى وصفاته و آثاره و فيه فصول  
الفصل الاول في وجوده تعالى المرجود ان كان واجباً فهو المطلوب و الا  
استلزمه لاستعالة الدور و انتسلسل استدلال على وجود الواجب تعالى بانه  
لا شك في وجوده نعم •

Written in Nasta'liq. Dated Shirāz, A.H. 1076.

Scribe: معب علي ابن حاجي يوسف شيرازي.

## No. 603.

fol. 191; lines 17; size 10 × 7; 7 × 4.

الحاشية القديمة على شرح التجريد

# AL HÂSHIYATU AL QADÎMAH 'ALÂ SHARH AT TAJRÎD.

A very old copy of the first of the three glosses by Dawwâni on Qûshjî's commentary (see No. 598 above), containing annotations of the commentary from the beginning to the chapter مباحث اجسام فلکی. The present gloss is commonly known as Al-Hâshiyat Al-Qadimah, and is greatly esteemed by scholars. It was dedicated to Sultân Khalîl Bâyardî (A.H. 883-884 = A.D. 1478-1479).

By Muḥammad bin As'ad Aṣ Ṣiddîqî ad Dawwâni محمد بن اسعد الصديقي الدواني (d. A.H. 907 = A.D. 1501; see No. 560 above). Ṣadraddîn, a contemporary scholar, on noticing the great popularity of the present gloss, attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qushjî's commentary (see No. 606, below), in which he criticised Dawwâni's work. Dawwâni, in reply to this challenge, composed another gloss (see No. 605 below). Again, Ṣadraddîn wrote a gloss known as Al Hâshiyat Aṣ Ṣāniyah (see No. 607 below), in refutation of Dawwâni's second gloss. Finally, Dawwâni wrote a third gloss, fully criticising and refuting Ṣadraddîn, to which Ṣadraddîn failed to reply. Hâf. Khal., vol. i, p. 163, tells us that long after Dawwâni's death and some time after the death of Ṣadraddîn, Giyâṣaddîn (d. A.H. 949 = A.D. 1542; see No. 622 below), Ṣadraddîn's son, composed a gloss in reply to Dawwâni's third gloss referred to above. Ṣadraddîn failed to win superior fame over his rival; but, at the same time, he succeeded in securing recognition of his own merits.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على محمد و اصحابه

اجمعين ..... قوله في الحاشية لم يرد به معناه اني اقول مرادة بالزيادة

في الجملة الزيادة بوجه ما و ذلك ليس معنى ثالثا كما ظنه النح

• For other copies of the present gloss see Berlin, Nos. 1757-9; Br. Mus. Suppl., No. 184; India Office, Nos. 417-20; Râmpūr, Nos. 95-99; 'Āṣifiyah, No. 395.

Written in Nasta'liq. Foll. 1-30 are supplied in a later hand. Dated A.H. 974. A note on the title-page tells us that one Qâḍî

Ġulām Muṣṭafâ purchased the present MS. at Shâhjahânâbâd in the reign of Farrukh Siyar (A.H. 1124-1131 = A.D. 1713-1719).

### No. 604.

fol. 100; lines 27; size 9 × 6; 8 × 3.

The Same.

Another copy of the same, having marginal notes throughout.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

### No. 605.

fol. 366; lines 19; size 9 × 5½; 6½ × 3½.

العاشية الجديدة على شرح التجريد

## AL ḤĀSHIYAT AL JADĪDATU 'ALĀ SHARḤ I AT TAJRĪD.

The second of the three glosses of Dawwānī on Qushjī's commentary (for some account of which see No. 603 above), extending up to the chapter معانيه. The present gloss was composed in A.H. 890, in reply to Ṣadraddīn's first gloss (see No. 606 below).

Beginning:—

لا حول ولا قوة الا بالله العلي العظيم ..... اللهم اهدنا الصراط المستقيم  
..... و بعد فانا قد كتبت في سالف الزمان حواشي على شرح

التجريد الخ \*

Dawwānī tells us, in the preface, that he was not desirous of replying to Ṣadraddīn, since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Ṣadraddīn; but repeated requests of his friends compelled him to compose the present gloss, in reply to Ṣadraddīn. Ṣadraddīn's words are introduced verbatim with the word قوله, and Dawwānī's refutations with the word اقول.

For other copies of the work see Āṣifiyāh Library, No. 357; Rāmpūr, Nos. 98-99.

Written in good Nasta'liq. Dated A.H. 1109.

Scribe: محمد اعظم فاروقي.

## No. 606.

fol. 147; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

العاشية الأولى على شرح التجريد

# AL HÂSHIYAT AL'ÛLÂ 'ALÂ SHARH AT TAJRÎD.

The first of the two glosses on Qushjî's commentary, written by Šadraddîn in reply to Dawwânî. The present work was written in refutation of Dawwânî's first gloss (see No. 603 above), and was dedicated to Sultân Bâyezîd (A.H. 886-918 = A.D. 1481-1512) of the Ottoman dynasty.

By Šadraddîn Muḥammad al Ḥusainî ash Shīrāzī صدر الدين محمد الشيرازي, a noble and scholar of Shīrāz, known for his merits in theology and philosophy. He was born in Shīrāz, A.H. 828; and was assassinated by Bâyardari Turkamân in A.H. 903 = A.D. 1497, and not in A.H. 930 = A.D. 1523, as given in Haj. Khal., vol. ii, p. 200; Kashf al Ḥujub, fol. 49. See for his life Majlis vii of Majâlis al Mu'minin; At Ta'liqâtas Saniyah, p. 39; Brock., vol. ii, p. 204.

Beginning:—

صدر كلام ابواب التجريد ..... حمد فرد بالابتداء تقديس من مشابة  
الامثال و الاكفاء ..... و بعد فيقول الفقير الحقير الشهير بصدر الحسيني  
الشيرازي شرح الله صدره ورفع قدره الخ \*

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Šadraddîn, No. 607 below), runs thus:—

قد املت لك ايها الذكي المحقق الوديعي على شرح الجديدي  
للتجريد ..... و التمس منك ان لاتبادر على انكاره قبل التأمل ..... ثم  
تميلك الانكار والاعتراف ..... هو العلم باحوال المبدأ والمعاد الخ \*

Between the words اعتراف and هو العلم, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No. 605 above.

No other copy of the work is known to us. Written in Nasta'liq. Dated A.H. 1107.

The following note on the title-page tells us that one Mir Muḥammad Hâdî Ḥusain, an Indian scholar, who lived in the reign of Aurangzib, asked his son, Muḥammad Ibrâhîm, to make the

present copy of the gloss; and he completed the transcription in A.H. 1087 at Shāhjahānābād:—

میر محمد هادی حسین عقی عنه این حاشیه را در شاه جهان آباد در سنه ۱۰۸۷  
استکتاب نموده ما یقرأه از عزیز بر خوردار قره العین محمد بن ابراهیم طالب عمرة \*

This note is attested by the seals of both the scholars mentioned above, that of Mir Muḥammad Hādī Husain being affixed above the note and that of Muḥammad Ibrāhīm at the end.

### No. 607.

fol. 323; lines 28; size  $9\frac{1}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 3$ .

الحاشية الثانية على شرح التجريد

## AL HĀSHIYAT AŞ ŞĀNIYAH ‘ALĀ SHARH AT TAJRĪD.

The second of the two glosses by Ṣadraddīn ash Shīrāzī, written in reply to Dawwānī's second gloss, No. 605 above. The present gloss was also dedicated, like the first, to Sulṭān Bāyazīd. After the common beginning quoted in the notice on No. 606 above, the present gloss runs thus:—

فد كنت كتبت أولا على الشرح التجريد ما سألني في اثنا  
المطالعة و أوان المباحثة و المناظر ثم لاح لي انه يقع لبعض الاجلة اشتباه  
... و ان بعضا من ضعفاء الطلبة عن جواب الاستعانة يحول فينظر الى من يقول  
لجلالة شأنه ولا ينظر الى ما يقول الخ \*

For other copies of the work see India Office, Nos. 424-25; Munich, No. 295.

Written in Nasta'liq. Not dated: apparently 11th century A.H.  
Foll. 1-2 are supplied in a later hand.

## No. 608.

fol. 280; lines 17; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

الحاشية على حاشية الدواني

# AL ḤĀSHIYAT 'ALĀ ḤĀSHIYAT AD DAWWĀNĪ.

A detailed annotation of Dawwānī's first gloss (No. 603 above), containing also an independent gloss on that portion of Qushjī's commentary (No. 598 above), which was not dealt with by Dawwānī. The quotations from the text of At Tajrid (No. 593 above) are introduced by the words قال المصنف. Passages from Qushjī's commentary are introduced by the words قال الشارح, and quotations from Dawwānī's gloss by the word قوله.

By Mirzājān Ḥabīballāh ash Shīrāzī مرزا جان حبيب الله الشيرازي, a well-known scholar of Shīrāz and a pupil of Dawwānī, who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994 = A.D. 1586: see Brock., vol. ii, p. 414; Hāj. Khal., vol. i, p. 163; Raudat al Jannāt, p. 205.

Beginning:—

قال المصنف اما بعد حمد واجب الوجود على نعمائه اقول لايبعد ان يقال في ترك الموصوف ههنا ايماء لطيف الخ \*

For other copies of the work see Berlin, No. 1761; Br. Mus., No. 387; India Office, Nos. 421-22; Rāmpūr Library, Nos. 104, 106; 'Āsifiyah Library, No. 8.

Written in Nasta'liq. Dated A.H. 1012.

## No. 609.

fol. 128; lines 17; size  $7\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

The Same.

\* Another (but incomplete) copy of the preceding work, beginning abruptly thus: قال الشارح تذكير الضمير باعتبار الخبر لعل النكتة في تذكير: الضمير ههنا الخ \* and corresponding to fol. 204-276 of the preceding MS.



Written in Nasta'liq. Dated A.H. 982.

Scribe: نور الله بن شريف الحسيني الشومستري, one of the most prominent Shi'a scholars of his age, who died in A.H. 1019 = A.D. 1610; see No. 623 below.

No. 610.

fol. 196; lines 27; size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2$ .

الحاشية على حاشية مرزا جان

AL ḤĀSHIYAT U 'ALĀ ḤĀSHIYATI  
MIRZĀJĀN.

A collection of detailed notes on Mirzājān's annotation (No. 608 above) as well as on Dawwānī's gloss (No. 603 above), composed in Isfahān, A.H. 1064. The main object of these notes, as stated by the author, is to correct the frequent mistakes committed by Mirzājān.

By Husain bin Jamāladdin Muhammad al Khūnsārī حسين بن جمال الدين محمد الخونساري, a well-known scholar of Persia of the 11th century A.H., who flourished in the reign of Shāh Sāfi (A.H. 1038–1062 = A.D. 1629–1642). He was specially recognised in his own age for his merits in philosophy, logic and theology. He died in A.H. 1098 = A.D. 1686. See Būhār Lib. Cat., vol. ii, No. 210. The date mentioned in Kashf al Hujub, fol. 49<sup>a</sup>, viz., A.H. 1113, is manifestly incorrect.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله اجمعين  
قوله لا يبعد ان يقال في ترك الموصوف ايماء لطيف الى آخر الحاشية  
يمكن توجيه الحاشية بوجوه النج \*

Written in good Naskh, within gold-ruled borders. Not dated: apparently 11th century A.H.

No. 611.

fol. 72; lines 25; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work in two volumes, of which the present MS. contains the first, beginning like the preceding copy, and ending thus:—لعل اجتماعهما من حيثيتين على مامور الظاهر فتدبر. It corresponds with fol. 1–137 of No. 610 above.

## No. 612.

fol. 311; lines 25; size  $8\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

## VOL. II.

Continuation of the preceding volume, beginning thus:—

قوله فيرد أن المركبات الخيالية قليل يمكن أن يكون العنصر اثنيا إلى  
ما سوى المركبات الخيالية من المعدومات الممكنة الخ \*

Corresponds with fol. 137<sup>b</sup>–196 of No. 610 above.

It is stated, at the end, that the present copy in two volumes is a transcription of an autograph copy, bearing the following colophon, which tells us that the work was composed in Isfahān, A.H. 1064:—

قد وقع الفراغ من تسيودة ..... سنة أربع وستين، و الف على يد  
مؤلفها الفقير الراجي عفو ربه حسين بن جمال الدين محمد الخونساري \*

Written in fair Naskh. Not dated; apparently 13th century A.H.

Scribe: ابن شيخ قطب الدين الجيلاني.

Muhammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, remarks that he purchased these two volumes at an English auction in A.H. 1282:—

قد انتقل هذا الكتاب الى ملك، اقل العباد و احوجهم يوم يناد هذا  
الفقير الحقير محمد بخش خان بالبيع السلطاني اعني بذاك نيلام  
الا نجرية في تاريخ عشر من جمادى الثانية سنة الف و مائتين اثنا  
و ثمانين من الهجرة النبوية \*

## No. 613.

fol. 79; lines 25; size  $10 \times 6$ ;  $7 \times 5\frac{1}{2}$ .

الحاشية على الحاشية القديمة

# AL ḤĀSHIYAT U 'ALĀ AL ḤĀSHIYAT AL QADĪMAH.

An incomplete copy of an annotation of Dawwānī's gloss, No. 603 above.

By Jamāladdīn Maḥmūd ash Shīrāzī جمال الد محمود الشيرازي, a scholar of Shīrāz.

A copy of the present work is noticed in Râmpûr, No. 105; but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers, however, in the present work to Dawwânî (d. A.H. 907 = A.D. 1510) as his teacher, from which we may conclude that he himself was a scholar of the 10th century A.H. Jamâladdîn, on fol. 12<sup>b</sup>, points out in the following passage that, in regard to certain points of philosophy, Dawwânî contradicts himself in two of his works, viz., in his gloss No. 603 above, and in *Sharh Hayâkil an Nûr* (see Hand-list, No. 1901):—

والمعجب من الاستاذ قدس سره ادعى في حواشي التجريد ان  
افراد المقولة الحركة لادان تكون بالقوة وفي شرح هياكل النور لادان  
تكون الافراد في نفس الامر حتى يصح العلية الم \*

The fact that Mahmûd ash Shîrâzî, in referring to Dawwânî in the present work, employs the word قدس سره (used always of the dead), at once suggests that the present annotation was composed after Dawwânî's death in A.H. 907.

Beginning :—

قوله قدس سره م يرد به معينا انه اعلم ان سيد المحققين قدس سره  
لما رأى ان المتعارف في الخطب توجيه الصلوة بعد النبي صلى الله  
عليه وسلم الى امتنع على طريقي الشيعة و اهل السنة اذ ان يحمل  
كلام المحقق الم \*

Written in Nasta'liq. Not dated; apparently 11th century A.H.

#### No. 614.

fol. 158; lines 16; size 7 × 4½; 4½ × 3½.

الحاشية على حاشية الخضرى

### AL HÂSHIYAT U 'ALÂ HÂSHYAT AL KHIDRÎ.

An annotation of the gloss of Khidrî, a scholar of the 9th century A.H., on the 3rd Maqṣad of At Tajrid (see No. 593 above) and the commentary by Qushjî (see No. 598 above) on the same. For a copy of Khidrî's gloss see Berlin, No. 1762. The present annotation was dedicated to Sulṭân Sulaimân (A.H. 1077-1105 = A.D. 1666-1694), a Persian king of the Safavid dynasty.

By Mirzâ Muḥammad bin Ḥasan ash Shīrwānī مرزا محمد بن حسن الشروانی, commonly called Mullâ Mirzâ ( ملا مرزا ), a pupil of Khûnsârî (see No. 610 above). The present annotation and its author are mentioned in *Kashf al Hujub*, fol. 48; but the date of the author's death is not given. From the fact that he was a pupil of Khûnsârî (d. A.H. 1098), and that he dedicated the present annotation to Sulṭân Sulaimân, as mentioned above, we may conclude that he flourished in the 11th century A.H.

Beginning :—

خير ما يوشح به معابد الكلام ... الحمد لله الذي تفرد بالتجريد ...  
 كتاب التجريد من مصنفات ... نصير الملة , الدين ... وشرحه الجديد  
 للقوشجى ... وكانت الحواشي الخضرية عليه ... وهي مع ذلك مغلق  
 ... فظهرت ما خفى من اسرارها ... في ايام الدولة الفاخرة ... ابو المظفر  
 شاه سليمان الحسنى الموسوى وجعلتها تحفة لحضرته البهية الم \*

The present copy is defective at the end.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

### No. 615.

fol. 160; lines 32; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3$ .

العامة على شرح التجريد

### AL ḤĀSHIYAT Ū 'ALĀ SHARḤ AT TAJRĪD.

A very useful critical gloss on the first Maqṣad of At Tajrīd (No. 593 above), which deals with الأمور العامة (fundamental principles). The author quotes the following commentaries and glosses, viz., Hillī's commentary, No. 594 above; Qushjī's commentary, No. 598 above; Isfahānī's commentary, No. 595 above; Sayyid Sharīf's gloss, No. 507 above; Dawwānī's glosses, Nos. 603, 605 above; Ṣadraddīn's glosses, Nos. 606, 607 above; Mirzāfān's gloss, No. 608 above; Mahmūd ash Shīrāzī's gloss, No. 613 above; and a gloss by one Shāh Fathallāh, as to whom see below.

The name of the author does not appear anywhere in the work. Neither author nor gloss is mentioned in the books of

reference. The fact that he quotes Mirzâ Muḥammad Astrâ-  
kâdî (d. A.H. 1028 = A.D. 1618) thus: سمعت هذا من عالي حضرت مرزا: محمد الأسترابادي مد ظله  
and employs, in referring to him, the phrase  
used of living persons, viz., مد ظله, gives us reason to hold that he was  
a scholar of the 11th century, A.H.; and that the gloss was composed in  
or before A.H. 1028. The writer of the gloss frequently refers to his  
teacher, without mentioning his name, and always in the words:  
انا مد ظله or قال الأستاذ. The fact that he employs, in referring to his  
teacher, the same phrase (مد ظله) which he uses for Mirzâ Muḥammad  
in the passage quoted above, gives us some reason to think that Mirzâ  
Muḥammad was his teacher. On fol. 72\* he mentions Shâh Fathallâh  
as a teacher of his teacher, thus: هذا ما سمعت عن استاذنا نقلا عن استاذي: شاء فتح الله  
and on fol. 46 he refers to a literary dispute between the  
above-mentioned Shâh Fathallâh and Mirzâjân (d. A.H. 994 = A.D.  
1586; see No. 608 above). The wording of the preface and his  
support of Shî'a doctrines at once suggest that the writer of the gloss  
was a Shî'a scholar.

Beginning:—

الحمد لله رب العالمين وصلى الله على محمد وعلى آلهما الطاهرين  
قال المصنف رحمه الله اما بعد حمد واجب الوجود على نعماته انما  
لم يصدر كتابه بحمد الله وسبحانه قبل قوله (ا) بعد كما هو دأب المصنفين  
بوجوب احدهما الايجاز باشعار بدلائل المدكوة في هذا الكتاب و اثبات  
المطالب وهذا نوع من براعة الاستهلال •

In A.H. 1165, one Hâfiz Rahmat Khân was in possession of  
the present MS.; as appears from a note on the title-page, followed  
by his seal, dated A.H. 1165.

A seal, dated 1182, of one Muḥammad Şibgatallâh Khân is found  
on the title-page.

The title-page also bears two 'Arḍdidās, dated A.H. 1192, 1198,  
respectively.

Written in fair Naskh. Not dated; apparently 12th century A.H.,  
in or before A.H. 1165.

## No. 616.

fol. 136; lines 23; size 10½ x 6; 7 x 3.

تَقْدِیْدَات مِلَّا حُسَیْن بَغْدَادِی

# TAQ'IDÂT U MULLÂ HUSAIN BAGDÂDÎ.

Another gloss on the 1st Maqṣad of At Tajrid (No. 593 above). The works referred to in the preceding gloss are also quoted here.

By Mullâ Husain al Bagdâdî ملا حسین بغدادی, a Shi'a scholar of Bagdâd of the 11th century. Neither author nor work is mentioned in any catalogue. The author of *Kashf al Hujub*, on fol. 105\*, mentions our author's son, Darwi'sh 'Alî, and his work, *Gunyat al Adib*; but he does not provide us with the date of death of Darwi'sh 'Alî, or mention the century to which he belonged. Hence no clue as to the date of our present author can be obtained from the above statement. The fact, however, that the author, in his present work, refers to his teacher (without name) as follows: *اناد مدظله* or *قال الاستاذ*, and on fol. 35 mentions *Shâh Fathallâh* as a teacher of his teacher, thus: *ثم اناد مدظله ناقلًا عن استاذہ شاه فتم الله ان ضمیر يرجع يمكن ان يرجع الى المستدرک* gives us every reason to believe that he was a contemporary of the author of gloss No. 615 above, and hence was a scholar of the 11th century A.H. The latter author also refers to *Shâh Fathallâh* as a teacher of his teacher, and uses the same phrases in referring to his own teacher (*اناد مدظله* or *قال الاستاذ*); from which we may conclude that both scholars were pupils of the same teacher. Further, the date of transcription of the present MS., viz., A.H. 1062, tells us that the work was composed before that year.

Beginning:—

قال المصنف رحمه الله اما بعد حمد واجب الوجود على نعمائه  
اعلم انه رحمه الله تعالى عدل في صدر كتابه عن الاسلوب المشهور و اخذ  
اسلوبا غريبا ... قال الاستاذ مدظله في ترك الموصوف اشارة الى ن ذاته  
لاتعقل بكنهه الخ \*

\* Written in *Shafi'û'âmiz Nasta'liq*.

## No. 617.

fol. 220 ; lines 21 ; size 8 x 5½ ; 6 x 3.

شوارق الالهام

## SHAWĀRIQ AL ILHĀM.

A commentary on the 1st Maqṣad of At Tajrīd (No. 593 above), explaining difficult passages and points of philological and theological interest.

By 'Abdarraẓzāq bin 'Alī bin al Ḥusain al Lāhijī عبد الرزاق بن علي بن حسين اللاهجي, a well-known scholar of Persia of the 11th century A.H. He was a pupil of Ṣadraddīn ash Shīrāzī (d. A.H. 1050 = A.D. 1640 ; see No. 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great Diwān. His poetical name is Fayyād. He was a favourite scholar of Shāh 'Abbās II (A.H. 1052-1077 = A.D. 1642-1666). of the Ṣafavid dynasty of Persia, to whom he dedicated his Persian work on theology, Gauhar i Murād (for copies of which see Persian Hand-list, No. 1316 ; Rieu, Persian Cat., vol. i, p. 32). The date of the present commentator's death is not mentioned by his biographers. The fact that, as stated above, he dedicated one of his works to Shāh 'Abbās II, who did not succeed to the throne until A.H. 1052, suggests, however, that he died somewhat later than the year, A.H. 1050, mentioned by Dr. Hidāyat Ḥusain ; see Būhār Library Cat., vol. ii, p. 102, where an annotation of Khidrī's gloss (see No. 614) by the present commentator is mentioned.

Beginning:—

ربنا افتح بينا وبين قومنا بالعق و انت خير الفاتحين اما بعد  
الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله ...  
فيقول العبد الراجي ويطلب ربه المتلجى عبد الرزاق بن علي بن حسين  
اللاهجي ... و سمينه بشوارق الانعام في شرح تجريد الكلام الم \*

The present work is only mentioned in *Kashf al Ḥujub*, fol. 48 ; but it has been printed in Tīhrān, A.H. 1280.

Written in fair Naskh. Dated A.H. 1233.

## No. 618.

foll. 167; lines; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3$ .

معارج الفهم

## MA'ÂRIJ-AL FAHM.

A commentary by Jamāladdīn Ḥasan bin Yūsuf al Ḥillī جمال الدين حسن بن يوسف الحلي (d. A.H. 726 = A.D. 1326; see No. 594 above) on his own concise text-book of theology, called Naẓmal Barāhiq.

Beginning:—

الحمد لله على ما اولانا من التوفيق و هداانا الى سواء  
السبيل ..... اما بعد لما وفقنا الله فيما سلف من الاوقات باملاء مقدمة  
في علم الكلام ..... و سميها بفظم البراهين ..... رأينا ان املينا شرحا  
وسميها بمعارج الفهم الخ \*

The beginning of the text runs thus:—

الحمد لله الواحد في ذاته المتفرد في صفاته الخ \*

Ḥillī tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students; hence the present commentary.

A note on the title-page which runs thus:—مذا كتاب موسوم بمعارج الفهم في شرح النظم وهو نظم البراهين في اصول الدين كلاهما من مصنفات التحرير العلم حجة الخاصة على العامة ملك المشائخ والمحققين سلطان الافئدة والمدققين ركن الاسلام والمسلمين جمال الحق والمله والدين ابي منصور حسن بن الشيخ الفقيه السعيد سديد الملة والدين يوسف بن المطهر الحلي indicates the title of the work as well as its author's name.

On the margin of the title-page, the following saying of 'Alī, the 4th Caliph is quoted:—قال امير المؤمنين عليه الصلوة والسلام من كتب هذه الحروف على كتابه فيكون قادرا على مطالعته \*

حرف حرف

Another note, followed by a seal dated A.H. 1150, tells that the MS. was for some time in the possession of Mirzā Muḥammad, commonly called 'Āqā Mirzā, a noble of the court of Muḥammad Shāh (A.H. 1131-1161 = A.D. 1719-1748).



For other copies of the commentary see Berlin, No. 1796; India Office, No. 4711-6.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

### No. 619.

fol. 198; lines 32; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3$ .

كتاب الالفين

### KITĀB AL ALFAIN.

A work containing 2,000 arguments, of which the first one thousand are in support of the claim of 'Alī to the Khilāfat, and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs. The present copy, which is defective at the end, contains only 1,019 arguments, corresponding to pp. 1-260 of the Tīhrān (printed) edition, dated A.H. 1248.

Author: Jamāladdīn Ḥasan bin Yūsuf al Hillī جمال الدين حسن بن يوسف الحلي (d. A.H. 726 = A.D. 1326; see No. 594 above).

Beginning:—

الحمد لله مظهر الحق بنصب الأدلة الواضحة الخ \*

The work is not mentioned in Brock.; but it was printed in Tīhrān, A.H. 1248.

Written in good Naskh. Dated A.H. 1124.

Scribe: محمد علي بن ملا مير حسين كرماني.

### No. 620.

foli. 169; lines 16; size  $7\frac{1}{2} \times 4$ ;  $5 \times 2\frac{1}{2}$ .

اللوامع المقدادية

### AL LAWĀMI' AL MIQDĀDIYAH.

(Designated in Brock., vol. ii, p. 199, Al Lawāmi'

Al Ilāhiyah fi Al Mabāhiṣ Al Kalāmīyah.)

A rare work on the philosophical views and theological theories relating to metaphysics, dispensations of the prophets, Imānat, and the beginning and end of the world, divided into 11 Lāmi', each of which is sub-divided into several Faṣls.

Author: Miqdād bin 'Abdallāh bin Ḥusain bin Muḥammad as Siyūrī Al Asadī مفقود بن عبد الله بن حسين بن محمد السبوري الاسدي

Shi'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on *Nahj al Mustarshid* of Hilli (*d.* A.H. 726 = A.D. 1326; see No. 594 above). He composed a commentary on the Qur'an known as *Kanz al 'Irfân*. For a copy of which see Hand-list, No. 310. The year of the author's death is not mentioned by his biographers; but Bröckl, in vol. ii, p. 199, tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 804 = A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy:—

والمسؤل من السادة العلماء و الأئمة الفضلاء ممن يقف علما على  
هذا الكتاب ان يصلح ماعساه ان يجدد في الكلام من الطغيان وفي النظام  
من السهو والنسيان و ان يستر بذيل العفو والغفران والعفو عند كرام الناس  
مأمول ... والحمد لله وحده ... وقع الفراغ من تصنيفه يوم الأربعاء تاسع  
عشر شهر جمادى الاولى سنة اربع و ثمانمائة و كتب مصنفه العبد مقداد  
بن عبد الله الاسدي غفر الله له و لوالديه \*

The author of *Kashf al Hujub*, on fol. 136\*, mentions another work of our author known as *Al Masâ'il al Miqdâdiyyah*.

Beginning:—

السجات لجلال مبدع انطق بآيات وجوب وجوده هويات الاشياء  
و اغرق تيار بحر الوهينة عقول العقلاء الخ \*

The present copy is defective for the want of some foll. containing certain portions of the preface, as well as a portion of the 1st Lâmi'. Only one other copy of the work is mentioned, viz., in Munich, No. 153.

Written in fair Naskh. Dated A.H. 1056.

### No. 621.

foll. 336; lines 22; size 10 x 7; 8 x 3.

المجلى مرآة المنجى

## AL MUJALLÎ U MIR'ÂT AL MUNJÎ.

A rare commentary on the commentator's own work, *Masâlik Al Afhâm*, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers, and specially between the mystic theories of the Šūfis and the theories of the Intuitionists (Ishrāq'īn). The author removes apparent differences between them by means of explanations based on reliable works of theology, Šūfism and philosophy, and maintains that the difference is one of technical phraseology only; whereas, at bottom, the sense is the same. Points upon which the philosophers and Šūfis are in agreement, whenever these have any indirect bearing on Shi'a views, are used to support the latter. The work is divided into a Muqaddimah, two Qisms, and a Khātimah. Regarding the composition of the present commentary, the author tells us that in A.H. 894, after his return from Mecca to 'Irāq, he found a very eager desire on the part of the students to master the text of his work, Masālik al Afhām, and the gloss, Nūr al Munjī, composed by him on the same; and being repeatedly asked by them for a detailed explanation of the text and the gloss, he composed the present commentary in A.H. 896.

By Muḥammad bin 'Alī bin Ibrāhīm bin Abī Jumhūr محمد بن علي بن إبراهيم بن أبي جهمور, a famous Shi'a scholar, who flourished in the 9th century A.H. He was specially noted in his age for his merits in philosophy, theology, jurisprudence and logic; and produced some useful works on these subjects. He obtained special fame for his success in a disputation, held at Mashhad in A.H. 878, with Mullā Harawī, a Sunni scholar, on the Khilāfat question and some other points relating to jurisprudence. For a full account of this, see Manāẓir Jumhūriyah, a Persian work, a copy of which is mentioned in Būhār Library, vol. i, No. 114; also Majlis V of Majālis al Mu'minin. Another work of this author on theology, known as Zād al Musāfirin (زاد المسافرين), is specially esteemed. See, for his life and works, Rawḍat al Jannāt, p. 523; Nāma'i Dāniḡhwarān, p. 733; Brock., vol. ii, p. 200.

Beginning:—

اللهم يا ذا المن والجسيم و الطول العظيم ..... ثم الفت الرسالة  
الموسومة بمسالك الفهم في علم الكلام ... وكتبت على مواضع منها حاشية  
واقية ... بعض الاساده ... انظروا المنجي ... فلما قدمت العراق وكانت  
القدمة المباركة من مكة المشرفة سنة اربع وتسعين وثمانمائة ..... اشتغل  
بقراؤها وتحصيل معانيها جماعة من اعيان الطلبة وازسعمروا على استخلاص  
مطالبها ..... لاني قد جمعت في اكثر مسائلها و مسلک مباحثها

بين فني الكلام و الحكمة و طبقت بينهما احسن تطبيق ثم في كثير  
من المواضع على طريق الاشرافيين من الحكماء و اهل الله من صوفية  
العلماء... فالتسويي ان املي لهم تلك النكات الم \*

For another copy of the work see Bûhar Lib. Cat., vol. ii, No. 96.

Passages from the text are introduced with the word قوله; passages from the gloss with the word قال; and explanations of those passages with the word اقول.

Written in Nasta'liq. Dated Isfahân A.H. 1067.

### No. 622.

fol. 198; lines 15; size 9 x 4;  $1\frac{1}{2} \times 2$ .

كشف الحقائق المحمدية

## KASHF AL HAQÂ'IQ AL MUHAMMADIYAH.

A detailed commentary on the treatise of Šadraddîn ash-Shirâzî (d. A.H. 930 = A.D. 1523; see No. 605 above), called رسالة في اثبات الواجب (Risâlat u fi Ishât al Wâjib), dealing with the divine nature and attributes, which Šadraddîn composed in competition with Dawwânî (d. A.H. 907 = A.D. 1501; see No. 603 above), who had written a treatise with the same title on the same subject.

By Giyâşaddîn Mansûr bin Muḥammad al Ḥusainî غياث الدين المنصور بن محمد الحسيني, son of the above-mentioned Šadraddîn. Like his father, he was known for his special merits in philosophy, theology and logic; and is the author of several works. He died in A.H. 949 = A.D. 1542; see Brock., vol. ii, p. 414; Majlis VII of Majâlis al Mu'minin.

Beginning:—

يا غياث المستغيثين نسالك كشف الحقائق و الاطلاع على بدائع الاسرار  
..... و بعد فن العبد الانس بمولاه الانس عن سواه غياث منصور  
الحسيني ..... سميت شرحي هذا بكشف الحقائق المحمدية الم \*

A copy of the text, without the preface, is noticed in India Office, No. 468. The beginning of the text, as given in the present commentary, runs thus:—

لا اله الا هو له الاسماء الحسنى منه الابتداء وبه البقاء و اليه الرجعى  
 ..... فهذه رسالة فى اثبات الواجب البارى وصفاته الحسنى ... الفصل  
 الاول فى اثباته تعالى •

No other copy of the commentary is known to us.

Written in Nasta'liq. Dated A.H. 1022.

Scribe : اسمعيل بن محمد الكاتب الشيرازى

No. 623.

fol. 528; lines 27; size 11 x 6½; 6½ x 5.

!حقاق الحق

## IHQÂQ AL HAQQ.

A polemical work containing a detailed refutation of *Ibtâl u Nahj al Bâtil*, which was composed by Faḍl bin Rûzbahân (a Sunni scholar of Isfahân of the 9th century A.H.) in reply to *Nahj al Haqq*, a work written in refutation of the theological theories and legal ideas of the Sunnis by Hillî (d. A.H. 726 = A.D. 1326; see No. 594 above), and dedicated to Sulṭân Khudâbanda Muhammad (A.H. 703-716 = A.D. 1303-1316). For a copy of *Nahj al Haqq*, see India Office, No. 437. The author of the present work first quotes verbatim passages from Hillî's work, introducing these with the words رفع الله درجته (The author said: May God elevate his dignity!), these passages from Hillî being followed by verbatim quotations from Faḍl Rûzbahân's work, prefaced by the words قال الناصب خفضه الله (The member of the Nâsibiyah sect said: May God thrust him downwards!)

The prejudice of the author against the Sunnis is thus revealed by his speaking of a Sunni scholar as a member of the Nâsibiyah sect, a sect which totally rejects 'Alî's Khilâfat: and in the preface he uses most abusive language of Faḍl Rûzbahân. The latter author, supporting his refutation of Shî'â doctrines entirely by quotations from Shî'â works, our author does the same, supporting his refutation of Sunni doctrines by quotations from their works.

Author: Nûrallâh bin Sayyid Sharîf al Mar'ashî al Husainî<sup>ash</sup> Shustarî الشوسترى نور الله بن سيد شريف الحسنى، a noted Shî'â scholar of a Mar'ashî Sayyid family of Shustar (Persia), and the author of several Arabic and Persian works, who came to India in A.H. 993, and was presented by Hakîm Abû'l Fath (d. A.H. 997 = A.D. 1588) to the

Emperor Akbar, who in A.H. 995 appointed him Qadī of Lahore. The present work, which was composed in A.H. 1014, from the violence with which it attacks the Sunnis, and especially the Sunni Caliphs, inflamed the feelings of the Sunnis against the author. The Emperor Jahāngir (A.H. 1014–1037 = A.D. 1605–1627), at their instance, put the author to death in A.H. 1019 = A.D. 1610, on which account, he has been declared a *Shahīd* (martyr) by the *Shī'a* sect. He was buried in Agra. See *Kashf al Hujub*, fol. 9; *Rauḍat al Jannat*, p. 222; *Taḍkira'i 'Ulamā'i Hind*, p. 245; *Muntakhab at Tawārikh*, vol. iii, p. 137; *Z.D.M.G.*, vol. xxix, p. 676. Dr. Rieu, in *Persian Catalogue*, p. 337, mentions the author, but does not give the date of his death. His merits as a scholar and as a stylist, both in Arabic and Persian, were fully recognised even by Sunni scholars, in spite of his sectarian intolerance. For his autograph see No. 609 above, which is transcribed by him.

Beginning:—

الحمد لله الذي جعل مقام شيعة الحق علياً لهم •

The following colophon tells us that the work was completed in Agra, A.H. 1014:—

وقد اتفق نظم هذه الآتي التي وشحت عوالي المعالي في سلك  
شهور سنة الف وأربع عشر في بلدة اكورة اكورة بلاد اتخذها الكفر وكورة  
واستعمل فيها الشيطان مكرة •

The work is not mentioned in Brock.; but for three other MS. copies of the work see Rāmpūr, p. 281; Asiatic Society Cat., p. 27; Buhār Lib. Cat., vol. ii, No. 119.

The work was printed in Tihārān, A.H. 1273.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Dated A.H. 1107.

Scribe: عبد الرسول بن شيخ عبد القادر بن حسام الدين الاعوزي, who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No. 624.

fol. 56; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2} : 6 \times 3\frac{1}{2}$ .

## الإنجازات

## AL'Ī QĀZĀT.

A work dealing briefly with the theory of *خلق الأفعال* (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points *قدر* and *جبر* (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as *Ar Rawāshih*.

Author: Muḥammad Bāqir bin Muḥammad ad Dāmād محمد باقر بن محمد الداماد, a Shi'ā scholar of great repute. He was a native of Astrābād, but settled permanently in Isfahān. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of *باقر الملم* (master of learning). He was surnamed Dāmād by his father, who was the Dāmād (son-in-law) of 'Alī bin 'Abd 'Alī, the famous Shi'ā Mujtahid; and hence many authors refer to him as Sayyid Bāqir Dāmād. Our author is warped by his prejudice against the Sunnis; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Khulāṣat al Aṣar*, vol. ii, p. 341; *Nujūm as Samā*, p. 46. Dr. Rieu in *Persian Cat.*, vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary — *عروس علم دين را مرده داماد*. The author of *Sulāfat al 'Aṣr*, fol. 244<sup>a</sup>, wrongly holds that this author died in A.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning:—

الحمد لله رب العالمين حق حمدة و الصلوة على خيرته من خلقته  
محمد و آله المعصومين من تدرته ... و بعد فقد سألتني إفاض الله عليك  
سجل فيروضات القدس ... عن مسئلة خلق الاعمال ولقد ارفينا حقها  
في كتبنا العقلية ... وفي كتابنا الرواشح •

Written in beautiful Naskh. Not dated; apparently 11th century A.H.

## No. 625.

fol. 71; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

تقويم الايمان

## TAQWĪM AL 'IMĀN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Fasl:—

- |                   |                                     |
|-------------------|-------------------------------------|
| i. Foll. 1-12.    | تصحيحات                             |
| ii. Foll. 13-21.  | تقويمات                             |
| iii. Foll. 22-34. | تقويمات نقدية                       |
| iv. Foll. 35-53.  | استيفاء ما بقي من التقويمات القدسية |
| v. Foll. 54-71.   | تصحيحات تجريدية                     |

Author: Muḥammad Bāqir bin Muḥammad ad Dāmād باقر محمد بن محمد الداماد (d. A.H. 1040 = A.D. 1630, see No. 624 above).

Beginning:—

تقدست يا من الانوار ظلالك وتمجدت يا من الذوات انعالك .....  
 اما بعد فان احوج المقتدين الى الله الغني محمد باقر الداماد الحسيني  
 النعم \*

For other copies of the work see India Office, No. 581; Buhâr Lib. Cat., vol. ii, No. 101.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century, A.H.

## No. 626.

fol. 121; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

التعليقات على تقويم الايمان مع الايقاعات

'AL TA'LĪQĀT 'ALĀ TAQWĪM AL  
'IMĀN MA'A AL 'IQAÐĀT.

Two works of Muḥammad Bāqir Dāmād, bound in one volume. Foll. 1-84. At Ta'liqāt (التعليقات). A commentary by Muḥam-



mad Bâqir Dâmâd (*d.* A.H. 1040 = A.D. 1630; see No. 624 above) on his own work, *Taqwim Al 'Îmân*, for which see No. 625 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين ..... وبعد  
فهذه معلقات علي كتاب تقويم الايمان ... قوله تقدست القدس الطهر اسم  
مصدر النعم \*

No other copy of the commentary is known to us.

Foll. 84–121. *Al 'Îqâzât* (الابقاغات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful Naskh, within gold-ruled borders, and by the same scribe. Not dated; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

foll. 42; lines 21; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

No. 627.

نبراس الضياء

### NIBRÂS AD DİYÂ'.

A treatise on the important Shi'a theological theory *البداء* (the possibility of any thing happening contrary to the divine foreknowledge). The present theory is the basis of *Taqiyâh*, the important Shi'a doctrine. (See, for description of the same, Hughes' Dictionary of Islam, p. 628.)

By Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد (*d.* A.H. 1040 = A.D. 1630; see No. 624 above).

Beginning:—

سبحانك اللهم و بحمدك ..... يعترضون على ما قد ورد في  
احاديث ساداتنا المعصومين ... في شرح باب البداء النعم \*

The author, in the present work, refutes the Sunnis who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (*ادعية*). He further quotes certain *Ḥadîṣ* from the six Sunnî canonical collections of traditions, interpreting

them in favour of the theory. A *Shi'a* *Hadīṣ* in its support is quoted which runs thus:—

ما بدأ الله بداء كما بدأ له في اسمعيل اذا امر اياه بذبحه ثم فداء  
بذبح عظيم الم \*

For many other *Hadīṣ* on the subject the author requests the reader to refer to the chapters designated باب البدء in the second and third *Shi'a* canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 263, 268). The same author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory بداء is only valid as regards *Qadr* (fore-knowledge), and is invalid as regards *Qaḍā'* (fore-ordination from all eternity), as appears from the following:—

ويقال للنفوس السامرية كتاب المحور والاثبات لوقوع ذلك فيما  
ينطبع فيها مما يتعلق بالقدر من صور ما سيكون في المستقبل من الحوادث  
المقدرة الزمانية وربما يقال كتاب المحور والاثبات للزمان لكونه عالم التغير  
والتبدل والتصرم والتجدد فهو كتاب القدر العيني بحسب اخير مراتب  
الوجود في الاعيان وبالجملة الامر في كتاب انقدر على خلاف الامر في ام  
الكتاب الذي هو القضاء الاول اذ لا تغير ولا تبدل ولا محو ولا اثبات فيه اصلا  
وهذا معني جواز البداء في القدر لاني القضاء الم \*

Written in good Naskh. Not dated; apparently 12th century  
A.H.

### No. 628.

fol. 195; lines 24; size 10 × 6½; 7 × 3½.

القبسات

## AL QABASĀT.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the *Qur'ān*, *Hadīṣ* and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted. The main points dealt with in the present work are as follows:—the

divine essence; God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabâsât.

- i. Foll. 2-13. القبس الاول فيه ذكر انواع العدوث وتقسيم الوجود
- ii. Foll. 14-29. القبس الثاني فيه انواع تثليث السبق الذاتي من سبيل التقديم بالذات
- iii. Foll. 30-45.\* القبس الثالث فيه تنذبة البعدية الانفكاكية و تقويم البرهان من سبيل القبيلة السردية
- iv. Foll. 45<sup>b</sup>-53.\* القبس الرابع فيها استشهاد من كتاب الله الكريم ومن سنة رسوله الشريفة الكريمة واحاديث الائمة السابقين الخ
- v. Foll. 53<sup>b</sup>-69. القبس الخامس في نحو وجود الطوائع المرسله و سبيل البرهان من نحو وجود الطبيعة
- vi. Foll. 70-92. القبس السادس في اتصال الزمان و الحركة و تقويم سباق البرهان بسبب اتصال كمية الزمان على النظم الطبيعي من سبيلين
- vii. Foll. 93-109. القبس السابع في اقتضائية واحتجاجات جدلية و قياسات و شكوف مغالطة على الطرفين من الفريقين
- viii. Foll. 110-136.\* القبس الثامن في تحقيق قدرة الله و سبحانه و ارادته جل سلطانه و غيرهما
- ix. Foll. 136<sup>b</sup>-161. القبس التاسع في اثبات الجواهر العقلية و مراتب ترتيب الوجود في سبيل البدئية و العودية
- x. Foll. 161-195. القبس العاشر في سر القضاء و القدر

Author: Muḥammad Bâqir bin Muḥammad ad Dāmâd محمد باقر الداماد (d. A.H. 1041 = A.D. 1630; see No. 624 above).

Beginning:—

انحمد لله الواحد الاحد الصمد المصمود مهيم كل وجود ... اما بعد  
فلخرج المغفلين ..... محمد بن محمد يدعى باقر الداماد ..... يقول  
بعض من لم يسعني ان اجيبه بالرد ... سألني ..... ان افرد له  
بالذكر ... ان رب الابداع و التكوين متفرد بالقدم سابق بالادوام ..... انا آتية  
بما سأله انتم \*

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islām, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abū 'Alī Sina, the most famous philosopher of Islām, known to Europe as Avicenna (*d.* A.H. 428 = A.D. 1036; see Lib. Cat., vol. iv, No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abū 'Alī Sina as شريكنا في التعلم (my colleague in learning). For other copies of the work see 'Asifiyah, No. 48; Buhār, Lib. Cat., vol. ii, No. 328, where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated; apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mir Muhib-ḥallāh; and, in A.H. 1192, one Ilāhdād Khān purchased it from the above-mentioned Mīr, as appears from their seals and notes at the beginning.

### No. 629.

fol. 170; lines 15; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شواهد الربوبية

## SHAWĀHID AR RUBŪBIYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashhads, and each Mashhad is subdivided into certain Shawāhid and Ishrāq.

Author: Ṣadraddin Muḥammad bin Ibrāhīm Ash Shīrāzī صدر الدين محمد بن ابراهيم الشيرازي, a prominent doctor of philosophy of Shīrāz, who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muḥammad Bāqir Damād (*d.* A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basrā, A.H. 1050 = A.D. 1640, on his way to Mecca; see Sulāfat al Aṣr, fol. 251<sup>b</sup>; Rieu, Persian Catalogue, vol. ii, p. 829<sup>a</sup>, where he refers to Zinat At Tawārikh and Gobineau, Religions de L' Asie, p. 84, for details of the author's life.

Beginning :—

الحمد لله الذي تجلي القلوب العارفين بسرار المبدأ و المعاد .....  
 و بعد فاقول و انا الفقير الحقير محمد الشهير بصدر الدين الشيرازي نور الله  
 بصيرته في معرفة الدين قد اطلعت علي مشاهدة شريفة الهية قلما تيسر  
 لاحد الوقوف عليها ... بن تغردت بامور شريفة خلعت عن مثلها زبر  
 الاوليين النجم •

Written in Nasta'liq. Dated A.H. 1122.

Scribe : علي نقى بن محمد نقى ساماني.

No. 630.

fol. 130 ; lines 30 ; size 9 × 5 ; 7 × 4.

الحقائق

AL HAQĀ'IQ.

A rare work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurān, Hadīḡ and the sayings of Imāms ; and also refers to some other reliable works, especially Ihyā' al 'Ulūm by Gazzālī (d. A.H. 505 = A.D. 1111). The work is divided into 6 Maqāsids, and each Maqṣad is subdivided into several chapters and Fāsilas.

Author: Muḥammad bin Murtaḡā مرتضى محمد بن مرتضى, commonly called Al Muḥsin al Kāshī. He died after A.H. 1090 = 1679 ; see Lib. Cat., vol. v, part, i, No. 279.

Beginning :—

الحمد لله الذي نور فلوبنا بنور الايمان ..... و بعد فيقول الفقير  
 الى الله سبحانه محمد بن مرتضى المدعو بمحسن اني اذكر ...  
 في هذا الكتاب من اسرار الدين ... و انما اخذته من كتاب الله و سنة  
 سيد المرسلين و احاديث الامة المعصومين و انصفت اليه ما وجدت في  
 كتب علماء الدين و الامم كتاب احياء علوم الدين •

In the colophon quoted below, the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works ; and that he composed the

present work in the course of a few months, in A.H. 1090, at the age of 83 years.

اعلم ان ما اردناه وحققناه في هذه المقالات والابواب من الاسرار  
الدينية ... و ما اشرنا اليه من رموز العقائد ... و ما بسطنا الكلام فيه من  
بيان الاخلاق المحمودة و المذمومة ... قلما يوجد في غيره من الكتب  
بمذا التفهيم و التهذيب ... لقد وفقني الله لجمعها و تأليفها في مدة اشهر  
ثلاثة من سنة تسعين و الف حين كنت اشرقت على الرحيل و لكن  
قد مضى من عمري ثلث و ثمانون و نيف قليل الخ •

Written in Nasta'liq. Not dated; apparently 12th century A.H.

### No. 631.

fol. 422; lines 23; size 12 × 8; 5½ × 5.

البياض الابراهيمى

## AL BAYÂD AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by Sunni scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnis themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhîm Khan, the son of 'Alî Wardî Khân, Governor at different times of Kashmîr, Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A.H. 1119-1124 = A.D. 1707-1712); see Beale, p. 173. We have failed to notice any composition on the part of Sunnis in refutation of the present work.

The author of *Kashf al Hujub*, fol. 26<sup>b</sup>, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.

Beginning:—

الحمد لله الذي هدانا لهذا لتصديق نبيه الكريم ... المقدمة الاولى  
 فى الاستدلال بقوله تعالى انما يريد الله ليذهب عنكم الرجس الابه \*

The present volume, after an explanation of the *Āya Taṭhīr*  
 'Alī, Fāṭimah, Hasan and Husain. is occupied with accounts of

### No. 632.

fol. 432; lines 21; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Another volume of the preceding work, beginning thus:—

\* قد كفر الرافض والخوارج

The present volume is one of the volumes noticed by the author  
 of *Kaṣḥf al Hujūb*. It deals with the *Khilāfat* of Abū Bakr, the  
 first Caliph.

Both volumes are written in good Naskh. Not dated; appa-  
 rently 13th century A.H.

### No. 633.

fol. 181; lines 28; size  $11 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

عبد الاسلام

## IMĀD AL ISLĀM.

A big work on Shī'a theology, in 5 volumes, containing 5 Maqṣads,  
 the subject-matter of which is as follows:—

- i. Divine essence and attributes.
- ii. 'Adl, or divine justice.
- iii. Dispensations of the prophets
- iv. Succession of the Caliphs after the Prophet.
- v. End of the world.

Each volume covers one Maqṣad, and has a separate beginning.  
 Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildār 'Alī bin Sayyid Mu'īnaddīn An Naṣīr-  
 ābādī دلدار علي بن سيد معين الدين النصير آبادي, a famous Indian Shī'a  
 VOL. I.

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as:—Sayyid Gulām Husain Dakani, Maulavi Haidar ‘Ali, Maulavi Bâballâh and others. He left India for Karbalâ, where he studied Hadîs, Jurisprudence and Principles of Jurisprudence under Âqâ Bâqir Bahbahani (d. A.H. 1205 = A.D. 1790) and Sayyid ‘Ali Tabâtâbâ’i (d. A.H. 1231 = A.D. 1815). Thereafter he visited Mashhad, where he received an Ijâza from Sayyid Mahdi, the famous traditionist and scholar of Mashhad. For a copy of Ijâza see *Kashf al Hujub*, fol. 4<sup>a</sup>. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shi’a scholar of India to proclaim himself Mujtahid of the Shi’a sect in India; and he introduced the Friday prayer (جمعة) and congregational prayers (جماعة). He was born in Nasirâbâd in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See *Kashf al Hujub*, fol. 102; *Tadhkira’i ‘Ulmâ’i Hind*, p. 60.

## Vol. I.

Beginning:—

الحمد لله المتجلي لخلقه بخلقه , الظاهر بخلقه بصحته الخ \*

Written in fair Naskh. Not dated; apparently 13th century A.H.

## No. 634.

fol. 277; lines 25; size  $11 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

## Vol. IV.

Beginning:—

الحمد لله حمدا كثيرا و الصلوة والسلام على سيد المرسلين وعترته

المعصومين الخ \*

Written in fair Naskh. Not dated; apparently 13th century A.H.



## No. 635.

fol. 279; lines 25; size  $11 \times 7\frac{1}{4}$ ;  $8 \times 5\frac{1}{4}$ .

Vol. V.

Beginning:—

الحمد لله الذي يحيي العظام و هي رميم الغم \*

Written in fair Naskh. Not dated; apparently 13th century A.H.

These three volumes of the work were presented to the Library by Şafdar Nawwâb of Patna in A.H. 1322.

## ZAIÐĪ THEOLOGY.\*

## No. 636.

fol. 74; lines 15; size  $8\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الاساس لمقائد الاكياس

## AL ASÂS LI 'AQÂ'ID AL AKYÂS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidî school.

\* The Zaidî sect, who are the followers of Zaid bin 'Alî (see Lib. Cat., vol. v, part i, No. 273), had its origin in the schism which also gave rise to the Imâmîyah sect. On the appointment as Imâm of Imâra Ja'far Şâdiq (d. A.H. 148 = A.D. 765), the followers of Zaid bin 'Alî repudiated the Imâmât of the former and proclaimed the latter their legal Imâm, while those who remained faithful to Ja'far Şâdiq and his successors became known as the Imâmîyah sect; see *Al Milal*, p. 207; *Mukhtaşar Ad Duwal*, p. 206. In A.H. 280 = A.D. 893 Imâm Hâdi 'Aliya, one of the successors of Zaid bin 'Alî, founded a Zaidî dynasty in Yaman, which has continued down to the present day; see *Al La'âlî* (Library Hagdlist, No. 2303); *Anbâ' az Zaman*; *Talq al Halwâ*; *Jane Pools*, pp. 102, 103. Among the Zaidî Imâms, the following are recognised as two authors of special prominence:—

- (i) Mansûrbillâh 'Abdallâh bin Hamza (d. A.H. 593-614 = A.D. 1196-1217).
- (ii) Mansûrbillâh Qâsim (A.H. 1000-1029 = A.D. 1591-1620), the author of No. 636.

Author: Qâsim bin Muḥammad bin Rasûlallâh قاسم بن محمد بن رسول الله, the author of repute known as Mansûrillâh, a famous Imâm of the Zaidî sect and Amîr of Yaman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405; *Khûlâṣat al Aṣar*, vol. iii, p. 293; *Anbâ' az Zaman*, foll. 122-13).

Beginning:—

الحمد لله الذي فلق الاصباح في قلوب الاعلام ... وبعد فانه لما كان  
علم الكلام من اجل العلوم قدرا النخ \*

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology; and a number of Zaidî scholars have composed commentaries on the same. Aḥmad bin Muḥammad Aṣḥ Sharaffi (d. A.H. 1064 = A.D. 1644), the well-known Zaidî scholar, and the author of *Al La'âlî Al Muḍṭyah* (see Hand-list No. 2303), composed two commentaries on the present work. See Tabq al Halwâ, Lib. copy fol. 11\*.

The present MS. was transcribed in the time of the Zaidî Imâm Mu'ayyid (A.H. 1029-1054 = A.D. 1620-1644), the successor of the author.

Written in fair Naskh.

### No. 637.

fol. 294; lines 23; size 8 × 5½; 5½ × 4½.

النبراس

## AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author: 'Abdalwahrâb bin Abî 'Abdallâh bin Abî al Ḥasan عبد الوهاب بن أبي عبد الله بن أبي الحسن, a Sunnî scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy the author is designated by some one 'Abdarrahîm instead of 'Abdalwahrâb.

Beginning:—

الحمد لله الذي ابلن بطوالع انوار المثاني قواعد العقائد \*

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 638.

foll. 132; lines 15; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

جواب اهل السنة فى نقض كلام الشيعة الزيدية  
**JAWĀB U AHL AS SUNNAH FĪ**  
**NAQḌI KALĀM ASH SHĪ'AT**  
**AZ ZAIDĪYAH.**

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imāmat by a Zaidi scholar, a contemporary of the author.

Author: Muḥammad bin Ismā'īl al Amīr محمد بن اسمعيل الامير, a famous Amīr and scholar of Ṣan'ā' (in Yaman). He was originally a follower of the Zaidi school, but afterwards became a strict Sunni, and one of their most influential supporters. He died in A.H. 1182 = A.D. 1769; see Lib. Cat., vol. v, part ii, No. 339.

Beginning:—

الحمد لله نستعينه ونستغفره ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا ... اما بعد فانه قد وصل اينذا كتابكم الذي فيه اعترافى الله \*

Each point of the attack of the Zaidi scholar, who is quoted verbatim, is introduced with the word قوله, and is refuted by the author in passages beginning with the word نقول.

The first point of the attack is quoted thus:—

فاما قوله ان سبب الاختلاف بين السائل والمستؤل وهران عليا عليه السلام فارقه وحاربه معوية بن ابي سفيان \*

The reply begins thus:—

فنقول هذا مما بدل على جهل المعترض او تجاهله \*

The colophon runs thus:—

فقد تبين بما ذكرنا لكل مصنف اريب وامن له قلب متيب جهل هذا المعترض واشتباهه بما عليه اهل البيت عليه السلام وان دعوى اتباعهم ومحببتهم كذب الله \*

Written in fair Naskh. Dated A.H. 1215.

## KASHFĪYAH THEOLOGY.

No. 639.

fol. 63; lines 14; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

رسالة جواب سوال السائل في الفرقة الكشفية

RISĀLATU JAWĀBĪ SUWĀL AS SĀ'IL  
FĪ AL FIRQAT AL KASHFĪYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Aḥmad bin Zainaddīn Al Iḥsā'ī, who was the founder of the Kashfīyah sect, a branch of the Shī'ās which had its rise in the 13th century A.H., and was a prominent scholar, the author of several works.

Author: Kāẓim bin Qāsim al Ḥusainī ar Riḥtī کاظم بن قاسم الحسيني الرشدي, a scholar of Persia of repute, and at one time Muṣṭahid (religious leader) of the Imāmīyah sect, though afterwards he became a follower of the Kāshfīyah school. On his identifying himself with this school, the Shī'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muṣṭahid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus:—

ان السيد الكاظم قد خرج من الدين و عن مذهب المسلمين و قد  
اعرض عنه جميع العلماء و عن تقليده جميع المؤمنين الاذكياء فوجب  
علامكم بانه لا يحوز تقليده و اخذ مسئلة من المسائل الدينية \*

In the present work the author defends the theories of the Kashfīyah school, and quotes in their support many reliable works of the Imāmīyah sect. The work was composed in A.H. 1258.

Beginning:—

الحمد لله الذي ارشده من استرشده الى سبيل الرشاد و اوصل  
من استهداه الى اعلى الغاية و اقضى المراد ... اما بعد فيقول العبد  
الجباني ... كاظم بن قاسم الحسيني الرشدي ... شيخنا ... الشيخ احمد  
بن زين الدين الاحمائي ..... و المنسوبون الى هذا الجذاب ... هم  
المسمون بالكشفية الم \*

For another work of the author, known as Ar Risālatu fī Ajwibati Suwālāt Sayyid Ḥusain, see Kashf al Ḥujub, fol. 32<sup>a</sup>.

Written in Nasta'liq. Not dated; apparently 14th century, A.H.

## ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132; lines 13; size 6×6; 6×7.

البراهين الساباطية

## AL BARÂHÎN AS SÂBÂṬIYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqâlâs, a Muqaddimah, and a Manzar. Maqâla (i) contains the refutation referred to above; Maqâlâs (ii) and (iii) contain a vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manzar contain, respectively, a brief statement as to the necessity for the present composition and a brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As'ad Pâsha, a Minister of the Turkish Government. A note on the title-page tells us that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows: 100 copies in Mecca and Medina; 50 copies in 'Umân; 50 copies in Yaman; 100 copies in Basra and Bagdad; 50 copies in Constantinople; 100 copies in India; 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

Author: Jawwâd Sâbât bin Ibrâhîm Sâbât al Hanafi جواد ساباط  
 ابن ابراهيم ساباط. He traces his descent from 'Alî, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under Mulla Šâdiq in A.H. 1202. Finally he came to India, where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afdal 'Alî of Patna and 'Abdarrahmân. After visiting some other places in India, he came to Calcutta, where he acquired a reputation for learning among the Muhammadans.

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts:—

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society.
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of نائيل سباط. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Ahmad bin Muhammad Ash Shirwānī (d. A.H. 1256 = A.D. 1840; see Bûhâr, Lib. Cat., vol. ii, p. 468), the author of *Nafhat al Yaman*, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shirwānī, by his frequent visits to him, secured the full confidence of the author; who, one day, disclosed his secret motive and placed before him a MS. copy of his *As Sarâ'ir* (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Ahmad Shirwānī, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views; while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the *Muqaddimah* and *Manẓar* of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Tadkira'i 'Ulamā'i Hind*, p. 44, not being acquainted with the present composition or the same author's *As Sarâ'ir*, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author, such as *As Sarâ'ir*, *Al Barâhin* (the present work) and the ten works mentioned in the *Taḍkira'i 'Ulamâ'i Hind*, the following compositions of his are enumerated in the present work:—

- (i) الخلاصة الساباطية في عبادات الحنفية.
- (ii) ترجمة خلاصة الحساب من العربي الى الفارسي.
- (iii) ترجمة الاخبار المنصورية من الفارسي الى العربي.
- (iv) شرح رسالة الدعوية.
- (v) المراسلات الساباطية.
- (vi) الخيالات الساباطية.
- (vii) العذن الساباطية.
- (viii) ترجمة الانجيل بالفارسية.
- (ix) ترجمة الانجيل بالعربية.
- (x) نصيحة الاخبار.
- (xi) انيس المشاق.
- (xii) النصائح الساباطية.

Beginning:—

الحمد لله الملك المعبود و المتعبد لوجوب الوجود الخ \*

As an example of the curious effect of transliterating English into Arabic characters, the following passage (being the first verse of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of *Maqâla i*) may be quoted:—

هو سو اوز دل بي سيود ييغور ال ثنئس ات از نيسري ذت هي  
هولد ذي كذاك فيت \*

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus:—

اعلم انه ينبغي لمن يريد النجاة ان يتمسك بالاعتقاد الجماعي \*

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna ('*Azīmābād*), on fol. 127\*:—(i) *Gulām Naiyer 'Azīmābādī*, (ii) *Ashraf Husain 'Azīmābādī*, (iii) *Afdal 'Alī 'Azīmābādī*, (iv) *Hakim Gulām Murtaḍā*, (v) *Shu'aib al Haqq al Bihārī*, (vi) *Maulavi Ahmadi 'Azīmābādī*, (vii) *Abū'l Hasan 'Azīmābādī*, (viii) *Zain al 'Abidān 'Azīmābādī*, (ix) *Amīnallāh 'Azīmābādī*.

For another copy of the work see Râmpûr Library, No. 22.

The present MS. is a transcription of the printed copy dated A.H. 1229.

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 641.

fol. 78; lines 22; size 12 × 7; 8 × 4½.

لوامع الاسرار

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâh al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Qutbs and a Khâtimah, and subdivided into several Bâbs and Faṣls. The first Qutb deals with Muhammadanism, and the prophetic mission of Muḥammad and of Jesus Christ. The second and the third Qutbs contain a refutation of the views expressed in Miftâh al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâh al Khazâ'in, referring to him always as صاحب مفتاح الخرائن (the author of Miftâh al Khazâ'in). The present work was dedicated to Sultân As Sayyid Sa'îd of 'Umân (A.D. 1803-1856; see Beale, p. 357).

Author: Sulaimân bin Aḥmad bin Ḥusain bin 'Abdaljabbâr عبد الجبار سليمان بن احمد بن حسين بن عبد الجبار, a scholar of the 13th century A.H., who composed the present work in A.H. 1240.

Beginning:—

نحمدك اللهم على ما هديتنا اليه من الشمس بالدين القويم  
... فيقول خادم الدين المحمدي ... سليمان بن احمد بن حسن بن  
عبد الجبار ..... وسميته بلوامع الاسرار ... وصيته تحفة لمجلس الملك  
المطاع السيد السعيد السيد \*

\*Written in fair Nasta'liq. Not dated; apparently 13th century A.H.



No. 642.

foll. 36; lines 13; size  $6 \times 6\frac{1}{2}$ ;  $5 \times 4$ .

البدء الساطع في ملة النبي الشافع

# AL BAD' AS SÂṬI' FÎ MILLAT AN NABÎ ASH SHÂFI'.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muḥammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrâhîm ar Rufâ'i' إبراهيم الرفاعي, a scholar of the 13th century A.H.

Beginning:—

نحمدك يا من اثبت لنا سبل الرشاد ... و بعد فيقول راجي رحمة البر  
الرحيم عبده الرفاعي ابراهيم لما وقفت على الاسئلة التي شيعها بعض  
القسيسين زاعما بها ابطال دين المسلمين ... و سميت البدء الساطع في ملة  
النبي الشافع •

Written in fair Naskh. Dated A.H. 1252.

## MIXED CONTENTS IN THEOLOGY.

No. 643.

foll. 142; lines 22; size  $11 \times 8$ ;  $8 \times 5$ .

الجموع

# AL MAJMU'AH.

The present Majmû'ah contains 15 treatises on different points of Zaidi theology by Zaidi scholars, and was one of the MSS. bequeathed

to the Şan'â Library (see Lib. Cat., vol. v, part ii, p. 21) by Muḥammad bin Ḥasan, the grandson of Qāsim Maṣṣūr (d. A.H. 1029 = A.D. 1620; see No. 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muḥammad bin Ḥasan gives us to understand that he studied that treatise, in A.H. 1037, under one Muḥammad Şiddiq:—

فشرعت في هذا الكتاب الجليل نهار الاثنين ١٢ شهر رجب  
سنة ١٠٣٧ على الفقير العارف محمد الصديق ... وكتب الفقير الى الله  
محمد بن حسن بن امير المؤمنين القاسم بن محمد \*

The 15 treatises referred to above are as follows :

Foll. 1-16. I. الحكاية من الأقوال العاصمة عن الاعتزال. Al Hikâyatu Min Al Aqwâl Al 'Āṣimati 'An Al I'tizâl. A treatise in refutation of the opinion of those who hold that the theological theories of Maṣṣûrbillâh (d. A.H. 614 = A.D. 1217), one of the leading Zaidî Imams and rulers in Yaman, and those of the Mu'tazilî sect are the same. The author quotes from the works of Maṣṣûrbillâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazilî sect. The treatise is divided into four Fasl̥s.

Author: As Sayyid Ḥamidân bin Yaḥyâ bin Ḥamidân bin Qāsim Ḥamidân bin Qāsim, a prominent scholar of the Zaidî school. He traces his descent from 'Alî, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged; but from the fact that he composed treatise No. XI below during the lifetime of the above-mentioned Maṣṣûrbillâh, we know that he was a scholar of the 7th century A.H. Again, we notice, at the end of the same author's treatise No. IX below, a copy of a note written in praise of the author and his treatise by Maḥdî Lidinallâh, who died in A.H. 656; which, referring to our author in terms which show that he was alive at the time the note was written, suggest that the two scholars were contemporaries.

Beginning:—

اما بعد حمد من نعمة لا تحصى و معامدة لا تستقصى ... فانه لما ظهر  
كثير من الاقوال التي ابتدعها اهل الاعتزال في بعض من يدعي من  
شيعة الامام المنصور بالله ..... دعاني ذلك الى حكاية جملة من فوائد  
كتبه المتضمنة لتحقيق مذهبه ليتبين الفرق بين التشيع والاعتزال نعم \*

For another copy of the present treatise see Br. Mus. Suppl., No. 212/6.

Foll. 17-39<sup>a</sup>. II. *Tanbîh al-Gâfilîn* عن مغالط المتوهمين. *Tanbîh Al Gâfilîn 'An Mağâlîṭ Al Mutawahhîmîn*. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 *Faṣls*. By *Ḥamidân* حميدان, the author of treatise No. I above.

Beginning:—

• اما بعد حمد ذي العزة و الطول و من به القوة و الدول الخ •

For another copy of the treatise see Br. Mus. Suppl., No. 212/3.  
Scribe: عبد الله بن محمد بن يحيى الفاسمي.

Foll. 39<sup>b</sup>-47<sup>a</sup>. III. *Kitābu Tanbîh I Uli Albâb 'Alâ Tanzih I Waraṣat Al Kitāb*. *Kitābu Tanbîh I Uli Albâb 'Alâ Tanzih I Waraṣat Al Kitāb*. A treatise which seeks to reconcile utterances of the Zaidî Imāms in which there are apparent discrepancies; divided into six *Faṣls*.

By *Ḥamidân* حميدان, the author of treatises No. I and II above.

Beginning:—

• اما بعد حمد من نظم العقول على معرته الادلة الخ •

For another copy of the present MS. see Br. Mus. Suppl., No. 212/2.

Foll. 47<sup>b</sup>-55<sup>a</sup>. IV. *Al Muntaza' Al Awwal Min Al Aqwâl Al A'immaḥ*. *Al Muntaza' Al Awwal Min Al Aqwâl Al A'immaḥ*. A treatise in which are discussed the necessity for the institution of the Imāmat, and the conditions for appointment to the same.

By *Ḥamidân* حميدان, author of treatises Nos. I-III above.

Beginning:—

• اما بعد حمد الله تعالى على سوانح نعمته الخ •

For another copy of the present treatise see Br. Mus. Suppl., No. 212/4.

Foll. 55<sup>b</sup>-62<sup>a</sup>. V. *Al Muntaza' Aṣ Ṣāni Min Aqwâl Al A'immaḥ*. *Al Muntaza' Aṣ Ṣāni Min Aqwâl Al A'immaḥ*. A treatise on the subject of substance and accident, based on the teachings of the Zaidî Imāms.

By *Ḥamidân* حميدان, author of treatises Nos. I-IV above.

Beginning:—

• اما بعد حمد الله تعالى ذي الجلال و الاكرام الخ •

For another copy of the treatise see Br. Mus. Suppl., No. 212/5.

Foll. 62<sup>b</sup>-66<sup>a</sup>. VI. *Ar Risālat An Nāzimah Li Ma'āni Al Adillat Al 'Āsimah*. *Ar Risālat An Nāzimah Li Ma'āni Al Adillat Al 'Āsimah*. A metrical treatise, containing a refutation of the Mu'tazilî creed.

By *Ḥamidân* حميدان, author of treatises Nos. I-V above.

Beginning:—

صلى الله على سيدنا محمد وآله وسلم -  
حمداً وشكراً دائماً طول الأبد مضاعفاً مجاوراً حد الأمد الميم

Mutawakkil 'Alallāh (d. A.H. 697 = A.D. 1297), a famous scholar of the Zaidi school, calls this treatise الرسالة المزلزلة لأعضاء المعتزلة, the treatise which overthrows (literally, shakes the shoulders of) the Mu'tazilī sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212/10.

Foll. 66<sup>b</sup>–68<sup>a</sup>. VII. المسائل الباحثة عن معاني الأقوال العادثة. Al Masā'il Al Bāḥiṣat 'An Ma'āni Al Aqwāl Al Hādiṣat. A treatise written in refutation of certain theories which, according to the Zaidi school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مسئلة; and the refutation of each theory is headed كيف يجوز.

By Ḥamidān حميدان, the author of treatises Nos. I–VI above.

Beginning:—

صلى الله على سيدنا محمد وآله وسلم تسليماً مسئلة كيف  
يجوز التفكير في إثبات ذات الله سبحانه وتعالى الميم \*

For another copy of the treatise see Br. Mus. Suppl., No. 1220/15.

Foll. 68<sup>b</sup>–107. VIII. التصريح بمذهب الصريح. At Taṣriḥ Bi Maḍhab Aṣ Ṣariḥ. An exposition of Zaidi theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضع), each being sub-divided into several Faṣls.

By Ḥamidān حميدان, the author of treatises Nos. I–VII above.

Beginning:—

الحمد لله تعالى حمد معترف بوحدةانيته الميم \*

The author, in dealing with the Khilāfat of 'Alī, quotes, on fol. 75, a Ḥadiṣ transmitted by Maṣā'irbillāh, as follows: من ناصب علياً في الخلافة بعدى فهو كافر [Whoever will oppose 'Alī's Khilāfat after me (i.e., the Prophet) is an infidel.] The authenticity of this Ḥadiṣ, however, Ṣunni scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212/1.

At the end of this treatise we find a copy of a note made by

Hasan bin Muhammad bin Hâdi (d. about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108-109. IX. اربع مسائل من كلامه رضي الله عنه. *Arba'u Masâ'il Min Kalâmihi* Radîya Allâh 'Anhu. A collection by an unknown author from certain works of Hamidân in which that writer has refuted the four tenets of the Şifâtiyah sect relating to God and His attributes.

Beginning :—

تذكرة يشتمل على اربع مسائل من كلامه رضي الله عنه يعني  
من كلام السيد نور الدين حميدان المتقدم ذكره ..... الاولى سواهم عن النظر  
في الصانع ... الجواب من ذلك ان النظر في الادلة الدالة ... لا يدل  
على ان الصانع غير القادر الخ \*

For another copy of the treatise see Br. Mus. Suppl., No. 212/9.

At the end of this treatise is a copy of the note of Mahdî Lidinallâh in praise of (Hamidân) and his works referred to above.

Foll. 110-116<sup>a</sup>. X. بيان الاشكال فيما حكي عن المهدي. *Biyân A Ishkâl Fî Mâ Hukiya 'An Al Mahdî*. A treatise explaining certain obscure points in the traditions relating to the Imâm Mahdî.

By Hamidân حميدان, the author of treatises Nos. I-VIII above.

Beginning :—

حمدا لله على جزيل الاثمه والصلوة على محمد خاتم انبيائه الخ \*

On the margin of the last fol. of the treatise we find a copy of a note by one Qâdî Abû 'Abdallâh Muhammad, in which he says that he studied the work under the author.

Foll. 117<sup>b</sup>-124. XI. المسائل الشنوية والشبه الحشوية. *Al Masâ'il Ash Shatawiyah Wa Ash Shubah Al Hashawiyah*. A treatise by Hamidân (See No. X above) in refutation of a work by Shaikh 'Imrân bin Hasan bin Nasir, in which he attacked the Imâmat of the Zaidi Imâms.

Beginning :—

هذا جواب المسائل الشنوية والشبه الحشوية مما وصل ككتاب الشيخ  
الفقيه تاملت جميع ما اوردع فيه وجدته مشتملا على التعرض للمشاعة الخ \*

The author was evidently a contemporary of Mansûrbillâh (d. A.H. 614 = A.D. 1217), a Zaidi Imâm and ruler of Yaman, of whom he speaks in language used of reigning sovereigns (خلد الله ملكه); and the work must have been composed during the latter's lifetime.

For another copy of the treatise see Br. Mus. Suppl., No. 1220/20, where it is entitled *المسائل السنوية والشبهة العشوية*.

Foll. 125-126. XII. *الرسالة في اثبات معجزات لعلي*. Ar Risâlatu fi Iṣbâti Mu'jizât Li 'Alī. A treatise in refutation of one Sadidaddīn, a Sunni scholar of the 8th century A.H. (see also No. XIII below), who, while admitting that 'Alī possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidi belief in the possession by 'Alī of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zaidi sect, of the 8th century A.H.

Beginning:—

سألت نعمدك الله ... فقلت اعترض معترض فقال حديث السطل  
و المنديل لعلي عليه السلام و الفضائل التي كانت له على عهد رسول الله  
صلى الله عليه وسلم ... و امثاله من الفضائل الخارقة للعادة .....  
و قال القائل هذه معجزة و المعجزة لا تكون الا للنبي كيف جعلتموها لعلي  
عليه السلام الخ \*

Foll. 127-131\*. XIII. *الرسالة في جواب سديد الدين*. Ar Risâlatu fi Jawâbi Sadidaddīn. A treatise in refutation of Sadidaddīn's views regarding 'Alī's Khilâfat. By an anonymous author of the Zaidi sect, of the 8th century A.H.

Beginning:—

و الحمد لله و صلواته على محمد و آله الذين هم سفينة النجاة ...  
اما بعد يا ايها الاخ الظاهر سديد الدين ادام الله مدته حيونك ..... فقد  
كانت وردت الى مسائلك الاولى واجبت بها بالجواب الذي تحفته ثم ورد  
منك جواب و اعراض لم تسلك فيه طريقة المجيبين و أنا الآن اورد ما  
ذكرته واجيب عنه الخ \*

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A.H. we conclude from the fact that he uses the phrase *ادام الله حيونه* (prayer for longevity in referring to Sadidaddīn); and we know from Berlin, No. 6277, that the latter died about A.H. 745.

Foll. 131<sup>b</sup>-139<sup>a</sup>. XIV. الشهاب الثاقب. *Ash Shihâb aṣ Ṣâqib*. A treatise on the Khilâfat of 'Alī, and on his special merits.

By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Raṣṣās Ḥasan bin Muḥammad bin Ḥasan bin Ar Raṣṣās, a Zaidi scholar of the 7th century A.H., who was alive in A.H. 655; see *Anbâ' az Zaman*, fol. 63.

Beginning:—

الحمد لله الذي من علينا بالسلام ..... وبعد ذلك لمأريت طائفة  
من الشيعة ... قد خرجت من مذهب اهل البيت عليه السلام ...  
احببت ان اذكر في هذا المختصر جملة من فضائل علي بن ابي طالب  
عليه السلام منها ما هو متواتر ومنها ما هو في حكم المتواتر الخ \*

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name:—

كتاب الشهاب الثاقب في مناقب علي ابن ابي طالب تأليف الشيخ  
الاجل الارشد العالم العامل الورع الصدر الكامل بهاء الدين و زين  
الموحدين احمد بن حسن بن محمد بن حسن الرصاص رضى الله عنه  
و رضاه وجعل الجنة مقرة ومأواه

Foll. 139<sup>b</sup>-142. XV. الكواكب الدرية في شرح الابيات البدرية. *Al Kawâkib Ad Durriyatu fi Sharḥ Al Abyât Uddriyah*. A commentary on the verses composed by Muḥammad bin Ja'far, a recognised Zaidi author of the 8th century A.H., in praise of the descendants of 'Alī.

By Muḥammad bin Amīr al Mu'minin Al Muṭāḥhir bin Yahyâ bin Hādī Ḥadi bin 'Abd al Mu'minin al Muṭāḥhir bin Yahyâ bin Hādī, a Zaidi Imâm, who died in A.H. 729 = A.D. 1329; see *Anbâ' az Zaman*, fol. 75.

Beginning:—

الحمد لله الاول بلي ( بلا ) ابداد و الآخر بلي ( بلا ) اذناهو خالق  
الانسان الخ \*

All the above treatises are written in fair Nashḥ, by the same scribe, viz., عبد الله بن محمد بن يحيى القاسمي. Not dated; apparently 10th century A.H.

No. 644.

foll. 39; lines 25; size  $4 \times 6\frac{1}{2}$ ;  $6 \times 5\frac{1}{2}$ .

المجموعه

## AL MAJMŪ'AH.

The present Majmū'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good Naskh by the same scribe throughout, and dated A.H. 1093.

Foll. 1-14<sup>a</sup>. I. الرسالة في اجوبة اسئلة الزيدية. *Ar Risālātu fi Aǧwibatī As'ilat az Zaidiyati*. A treatise containing the replies to certain questions attacking the Sunnī sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

- (i) Why a particular sect, viz., the Sunnīs, should call themselves *اعمل السنة والجماعة*.
- (ii) Was this designation given to them by the Prophet or some companion of the Prophet; for, if not, this must be a fictitious designation and an innovation in religion.

By Muḥammad bin Badraddīn bin Balbān محمد بن بدر الدين بن بلبان, a Ḥanbalī scholar of Damascus, who is known to us as the author of several works. He died in A.H. 1083 = A.D. 1663. See *As Suhub*, fol. 237. The present work is not mentioned in the list of his compositions given in *As Suhub*; but it is mentioned there that he took much interest in opposing the Zaidī sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muḥammad Balbān is the author.

Beginning:—

الحمد لله الذي انار السنة ونثر اعلامها ..... و اظهرها على سائر الفرق ..... و بعد ... و اعلم انه قد اورد بعض متبعي الزيدية بعض اعتراضات على اهل السنة المحمدية فاجبت ان اجيب عنها الخ

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Foll. 14<sup>b</sup>-32<sup>a</sup>. II. الرسالة في اجوبة اسئلة الزيدية. *Ar Risālātu fi Aǧwabatī As'ilat az Zaidiyati*. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,



which were sent to the author through one Jamâladdin Muḥammad bin 'Abdalwahrâb, are quoted verbatim by the author, and are as follows thus:—

- (i) الاول منها ما عليه هذه الامة من الاختلاف في المذاهب حتى صارت فرقا ...  
ولم انتشر فيهم مذاهب الاربعة \*
- (ii) هذه المذاهب الاربعة و انتصابهم ... على هم الذين انتصبوا وحصروا  
المذاهب فيهم فما حجبتهم في ذلك \*
- (iii) صاوجه تعري كتبكم من ذكر اهل البيت النبوي فانكم في كتب الحديث  
تتركونهم ..... وتخرجونهم من كتبكم مع ذكر من هو دونهم  
وهم عيون الامة و ساداتها \*
- (iv) هذه المقامات المنصوبة حول الكعبة ادام الله شرفها بصلون فيها باربعة ائمة  
في وقت واحد هل كانت ائمة على ذلك \*

The replies follow after, thus:—

الحمد لله الذي بفضله تتم الصالحات قال الله ولكن منكم يدعون  
الى الخير و يأمرون بالمعروف الابة \*

Beginning:—

الحمد لله الذي الهادي من الضلالة ... و بعد فقد ورد علينا سوال  
من بعض سادات الزيدية على يد الشيخ جمال الدين محمد بن عبد الوهاب  
التميمي اليمني النخ \*

Author: Aḥmad bin Muḥammad Yûnus Ṣāfiaddin al Qushshāshî  
a prominent scholar of Arabia and the author of several works. He died in A.H. 1071 = A.D. 1660.  
See *Khlāṣat Al Aḡar*, vol. i, p. 343; *Broek.* vol. ii, p. 392, where  
some account of him is found, although the scribe in the following  
note at the beginning tells us that he could not trace any such ac-  
count.—هذا الجواب تصنيب الشيخ الامام محمد بن يوسف صفي الدين احمد القشاشي نفع الله  
به الا انه لم توجد له ترجمة لعلمنا لم نبلغنا فيها و قدنا عليه و الله اعلم \*

The present MS. was transcribed 22 years after the author's death, in A.H. 1093.

Foll. 32<sup>b</sup>-33<sup>a</sup>. III. الجواب المختصر عن السؤال الثاني و الثالث. Al  
Jawâb Al Mukhtasar 'Au As Suwâl Aḡ Ṣāfi Wa Aḡ Ṣāliḡ. Additional  
replies, in a concise form, to questions ii and iii dealt with in the  
above treatise, by the same Aḥmad al Qushshāshî احمد القشاشي  
the author of treatise No. II. In the present treatise the author

frequently quotes Muḥammad bin 'Alī bin Bakrī (*d.* A.H. 994 = A.D. 1586; see Brock., vol. ii, p. 339.)

Beginning:—

الحمد لله رب العالمين انما قيل لاهل الاشاعة و الماترودينه اهل  
السنة و الجماعة لوقوفهم عند سنة صلى الله عليه وسلم الخ \*

Scribe : حسن بن علي.

The same is, no doubt, the scribe of treatises Nos. I and II above, since the handwriting of all these treatises is identical.

Fol. 33<sup>b</sup>. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrī, who is frequently quoted in treatise No. III above.

Foll. 34–35<sup>a</sup>. Verses from certain works of Subkī (*d.* A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines مشيت وقضا (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqīqī, a Mu'tazilī scholar of the 7th century A.H., and the replies by Ibrāhīm bin Talḥa, the teacher of Subkī, and by Muḥammad bin Sa'd, the pupil of Baidāwī (*d.* A.H. 685 = A.D. 1286).

#### Questions.

إذا ما قضى ربي بكفري بزعمكم ولم يرضه مني فما وجه حيلتي  
قضى بضاللي ثم قال ارض بالقضاء فما انا راض بالذي فيه شقوتي  
إذا شاء ربي الكفر مني وشئته فهل انا عاص باتباع مشيتي

#### Replies by Ibrāhīm.

حمدت الهي اذ هدنى خيرامة الى خير دين مستقيم و ملة  
وانك عاص حيث خالفت امره وان كنت وافقت المشية فاصمت  
وما انت وافقت المشية عالماً بما شاء لك منت بضلة

#### Replies by Muḥammad bin Sa'd.

فمعني قضاء الله بالكفر علمه بعلم قديم سرما في الجبلية  
واظلمة من بعد ذاك مطبقاً بادراكه بالقدرة الازلية

Fol. 35<sup>b</sup>–36. Quotations from different works on different points of theology.

Fol. 37–39. IV. الرسالة المنظومة في العقيدة. Ar Risālatu Al

**Munẓūmat fi Al 'Aqīdat.** A unique copy of a versified treatise on theology, by Aḥmad bin Muḥammad, the grandson of Imām Shāfi'i (d. A.H. 204 = A.D. 820). Isnawī, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imām Shāfi'i, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning:—

الحمد لله القديم الباري      رب الانام مقدر القدر  
باني السماء من الدخل بصفة      ومبدل الظلماء بالانوار  
مزود في ذاته وصفاته      متقدس عن كل وصف طاري

No. 645.

fol. 7; lines 24; size 8 × 5; 7 × 5.

المجموعه

## AL MAJMU'AH.

The present Majmū'ah contains two treatises, which are both autograph copies, written in Magribī characters.

Foll. 1-4. I. الرسالة في شرح صفة السمع. Ar Risālatu fi Sharḥi Sifa' As Sama'. An explanatory note on the passage in the 'Aqīdat of Saṇnūsi (d. A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muḥammad bin Muḥammad Ad Daqqāq Al Mālikī محمد الدقاق المالكي, a famous Mālikī scholar and Sūfi of the 12th century A.H., who, leaving his native place (Fās), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abd-rahmān bin 'Abdal Qādir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737, leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqī'. See Silk Ad Durar, vol. iv, p. 122.

Beginning:—

الحمد لله رب العالمين وحسبنا الله ونعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم والصلوة والسلام على سيدنا محمد ... وبعد فقد ذكرت في درستي للعقائد السنوسيه تعريف السمع \*

The colophon, in which the name of the author is indicated, the author's name runs thus :—  
 كتبه العبد الفقير الى رحمة ربه محمد بن محمد—  
 الدقاق المغربي المالكي \*

Foll. 5-7. II. الرسالة في شرح صفة السمع. Ar Risâlatu fi Sharḥi Aṣ Ṣifat Aṣ Sama'. A supplement to the preceding note.

By Muḥammad bin Taiyyib al Mâlikî الطيب المالكي. A Mâlikî scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fâs, A.H. 1110. where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia; and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756, and left behind him a large number of pupils and 50 compositions. See Silk Ad Durar, vol. iv. p. 91.

Beginning :—

يا من جلت اوصافه القدسية عن الاشياء و الغظائر الخ \*

The following colophon indicates the name of the author :—

المفتقر الى عنونه و مغفرتة محمد بن الطيب المالكي الخ \*

THE END.

